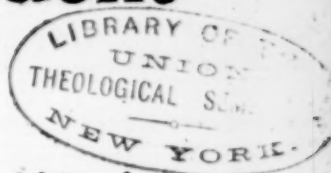


# GOD'S PLEA FOR NINEVEH:

## OR, London's Precedent for Mercy.



Delivered in certain SERMONS, within the  
City of LONDON.

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By *Thomas Reeve*, B. in Divinity.

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JER. 13. 27.

*Wo unto thee, oh Jerusalem, wilt thou not be made clean? when shall it once be?*

CANT. 6. 13.

*Return, return, oh Shulamite: Return, return, that we may look upon thee.*

LUK. 13. 7, 8, 9.

*Then said he to the dresser of the Vineyard, Behold, these three years I come seeking for figs on this figtree, and find none; cut it down, why cumbereth it the ground? And he answering, said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it; And if it bear fruit, well; and if not, then thou shalt after that cut it down.*

LAMENT. 3. 40. 41.

*Let us search, and try our ways, and turn again to the Lord. Let us lift up our heart with our hands unto God in the heavens.*

*Noli negligere, quòd vos priùs Dominus peccantes sustinet; quia quantò diùs expectat, ut emenderis, tantò graviùs judicabit si neglexeris. Aug. de util. Pen. 2. Quot habuit in se oblectamenta, tot habuit holocausta; convertit in numerum virtutum, numerum criminum. Jeron. hom. 33. in Evang.*

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the Bunch of Grapes in Chancery-lane, near *Lincolns-Inne*,  
1657.



GOODS BILLS FOR

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To his Honoured Friend, a  
very eminent Citisen of  
LONDON,

THOMAS RICH, Esq.

*Honoured Sir,*



Have ventured upon a great work, I do need a Patron; I beseech you, be you mine, and the Citie's. The Subject, I know, cannot displease you; it is about a penitent City, and Gods pleading for it, to have it spared. Would it not be your comfort, to see your City thus qualified? Would it not be your joy, to behold it thus secured? Yes; your vertue, I know, doth desire the repentance of it; and your zeal, the safety of it. Who knowes, but the motion may take place? God, of Stones, can raise up Children to *Abraham*; the Womb of the Barren may be fruitfull. This City, which hath learned little by  
Pal-

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*The Epistle Dedicatory.*

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Pulpits, may learn much by a Pattern.

I have prepared the Piece, and altered and amplified it much, since the first drawing or preaching of it; that I might make it as exact, as mine Art would attain to. I desire to present it, by your fair and spotlesse hand, to your City; The innocency and piety of such a tried Citizen, may do much, to promote my intention, and to sanctifie the Work. Blessè but my endeavours with your Name, and the successe shall be left to God Almighty. Sir, I know you; therefore I am sparing in my exhortation. I seek about for others of your fellow-Citizens, to them I shall enlarge my advice. Gods blessing light upon your Person, this Drift, and the City, that it may have *Niniveh's* graces, and *Niniveh's* felicity. Thus leaving my request to your charitable construction, and my suit at the Throne of God, with my humble service presented to You, submissively, I take leave, and rest.

SIR

Your very faithfull Servant, and  
the Cities fervent Sollicitour

THO. REEVE.



To the rest of the Religious Citizens of London which are sensible of the Sins, and do supplicate for the safety of their City.

Honoured Sirs, and Citizens of a famous City, &c.

**D**o call you out to a new Merchandize; Many of you have been negotiating in most of the known Cities of the world; but did ever any of you yet trade at Nineveh? This is that which I desire may be your Empery, that ye would buy up her commodities, and set up an Exchange of her wares: let others call upon you to mind your Traffique elsewhere, I direct you to this City. Some of Nineveh's asbes, sackcloth, beasts in new skins, men with new lips, feet, and hands, would be more useful to you, than all the precious Rarities which the richest Marts upon earth can afford you. Nineveh is the place, the way is beaten out for you, I have chosen you out a good Leader, ( a Gentleman of intemperate fame, and unblemished reputation ); be not unwilling, nor ashamed to follow him. My intimacy hath been most with him, and I have been very privy to his worth, therefore let it be no mans displeasure, or regret, that I ( according to my acquaintance and affection, ) do single out him to stand in the front of this new Company to be erected. Though I love and honour him, yet I have an high opinion of many of you; therefore I have made bold to summon forth Him, and You, to try if ye can by your joint inquiry find out the place, and strike up a bargain for that memorable merchandize; be not offended to go together like Pilgrims, ye shall never repent you of the journey, for ye go to visit a renowned place, in whose ruines ye may find treasure enough to redeem you out of present hazards, and to prevent future miseries: Indeed I lay your Sandals before you, yet be not discouraged, ye shall go but like Merchant-Adventurers; and if ye be industrious, and employ your time well, ye may drive a very advantageous trade; if ye can but find out the place, and come home laden with the riches of the same, your City was never so happy as ye shall make it; linger not in the journey, but set forth speedily, and make a quick return, and millions shall blesse you. Onely do not quarrell as ye go along, fall not out by the way, who shall go first, or who shall come after, but walk on peaceably, and God Almighty prosper you. Abraham when

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he went up to Moriah to sacrifice, he left the beasts at the bottom of the Mountain; so do ye, all envy and emulation, when ye are going upon this noble design. I have more to think on, than the frivolous and superfluous carrels of nature. Apply your selves to the right work, and fall to right-down Christianity. Let him be the best man, which can be most virtuous and zealous in this religious service. It is an hard thing to build an City; and it will be as hard a thing to preserve it. When a City is grown crazy with sins, they must be Master-workmen which can repair the decayes of it, or keep it from a downfall: if ye be never so well prepared, yet ye have a task which doth require almost an Angelicall purity and perfection to discharge it. Eye your duty, and look upon nothing else, and see what a great measure of remorse and reformation is expedient to keep a tottering City from an imminent casualty. Oh go not to Nineveh onely to look upon the City, for then this motion will take no impression upon you, and ye will never take off the charge of my impression, but these Books must go seek for entertainment in the Country, which will neither be for your honour, nor for my advantage; but come ye home full fraught with Ninevehs qualifications, and I shall be happy, and ye blessed. Consider what ye are to do, to wring a speare out of the hand of the Almighty, to turn back an host of judgements upon their March; appear in your compleat harness, and quit your selves like men. But by what Citizens shall this be performed? by them which are truly religious, and are sensible of the sins, and do supplicate for the safety of the City. There are many which are called Citizens, and many that seem to be Religious; but I must have such as have a sense, and can supplicate, which have the sins of the City smarting in their hearts, and the safety of the City echoing in their lips. As of old, they which would honour the Altars of the Gods, did burn not frankincense, but Cedar and Citrine; so, for this sacrifice, there must not be the vulgar Citizens, but those of the sweetest odour. Titus Quintius, derided Philopæmenes, because he had rare hands, and singular thighes, but no belly; so, they are not the Citizens to be prized, which have onely hands to catch, or thighes to walk up and down in trading; but such as have the Belly, the conscience to nourish the whole body. They which have narrow braynes, that can consult onely about their private interests, are like Philocles the Comædian, who was said to have a sharp head like a Lapwing. I take little pleasure in the hearing of any persons commended for particular excellencies, which are but outward, as that Alfus son of Sigarus, King of Denmark, was praised for haire which glistered like silver; and Tiberius, who had eyes so bright, that he could see in the night; and Anthony Benzus, who at 34 years of age, had such plenty of milk in his brests, that he was able to give suck to an Infant; and Zancles the Samothracian, who had new teeth grew in his head at the age of 104 years; and Darius Longimanus, who had hand which could reach down to his knees; and the Carmelitane Monke who,

Alex. & Alex.

l. 4. c. 17.

Quam pulchras

manus, & pul-

chra crura ha-

bes; ventrem

verò non habet!

Plut. in Philo-

pzm.

Suidas.

Saxo Gram.

l. 7.

Sueton.

Cardan de Sub-

til. l. 1. de nost.

bon.

Pliny l. 11. c.

37.

Strabo. l. 15.



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who so often, as he stirred his cowl about his head, his hair was seen to sparkle like fire; and Zenobia, Queen of the Palmirenes, who had teeth like bright gems; and Suavilda, who was so incomparably fair, that when she was adjudged to be trampled to death under the horses feet, the bruit beasts started back, and by no violence could be compelled to injury her beautifull body; No more do I take delight to hear Citizens commended onely for exterior things, as that they dwell in the most gorgeous Structures, wear the costliest array, have the largest warehouses, have Factours trading in every port of Italy; nay, in the bottom of the Streights, and in the furthest part of the Indies that they have so many leases in the City, so many purchases in the Country, and have matched their Children into the noblest families of the Nation; that they sit upon the Bench, and shine in the Magistrates Robes; no, I can hear an Elephant thus praised for his great Bosce, or a fat Bull of Balan for his wellfleshed flanks: but they are the perfections of the mind, and eminent vertues, which I chiefly magnify in Citizens. Such are the conspicuous persons, which are perspicuous in graces, and the eyes that see them blesse them for their piety, whose chief mart is in Heaven; and trade for such riches as exceed all the treasures of Egypt, whose hearts are knit to the City, and whose tongues are solliciting for it, which weep over the sins of the City, and would even sacrifice themselves in expiatory dates to prevent judgements from it. Pardon me therefore, if I do not judge the City by Furs, and gold Chains, birth and bruit; port and portalls, means and merchandise; no, not by wit and worship, sermons and Services; but by soft breasts, sound vitalls, pure and operative spirits. Potency, priority, principality, presidency; here have no place, but onely the feeling conscience, and the fervent Soul. For those which are onely politick, or pragmaticall, or busied about their own ambitious designs, as they have no leisure to mind this subject, so they have no propensions to be intent upon this solemn work. I may send them to Biccius, and Malchiattus, who traded at Florence only to learn Philip the fair how to adulterate mettall, or to those Merchants which were so buried in their Warehouses, that they were called Sectores, because they followed only ploys how to enhaunse their estates, or to those Egyptian Traffickers, who were sterner with so many blemishes in their callings, that they were commanded to give over their merchandisings by the space of ten years before they could be admitted to any office, or place of authority; or to the Family of the Clodii in Rome, who were all of them (except P. Clodius) so given to factions and seditions, to raise their own interests and Parties, that they were accounted the common Boutecaus of the City, or to C. M. Coriolanus, who in the greatest necessity never tendered the welfare of the Inferiours, but looked onely to provide for his own greatnesse, and his great Ones; and held the poorer Citizens to sad sufferings, lest being supplied with what they wanted, they might be enabled to call him, and the rest, to account for their injuries.

Cardan de  
reb. var. l. 8. c.  
48.  
Petrarch ex  
Treb.  
Saxo Gram.  
l. 8.  
Dan. hist.

Joh. villan. l.  
8. c. 55.  
Sectores, aut se-  
quuto res, quia  
sequebantur su-  
um. Alconius.

Alex. ab Alex.  
l. 4. c. 6.  
Suet in Tiber.

D. Halicarn.  
l. 7.

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juries. Now what should I do with such Citizens: they do but only live within the City, or live upon the City, they will not be drawn from their shops, and Countinghouses to venture a knee, or a tongue, that they might preserve the City at the greatest exigent. Send back therefore those souldiers, which bow down upon their knees to lap water, they are not fit to be employed in Gedeons Army; so, set apart those Citizens, which stoop down, and are even grovelong in their worldly contrivements, and projects, they are not fit to be called forth to seek for the Cities safety; Having taken upon me then a kind of dolorous service, to whom should I rather apply my self, then to the true Mourners in Jerusalem? Yes, there are sins in the City, and these sins do threaten judgement; all ye then which do face the one, and fear the other, let me intreat you to sigh, and sacrifice with me, that the City being penitent, neither the perill, nor perishing of the City may be dreaded. To obtain this blessing, I confesse I have (as I can) sanctified my self with some solemn resolutions; I desire you to enter into the Vow with me, not to desert the City with your repentance, and devotions, till a discharge may be brought out of Heaven, and the City sealed in a condition to be Spared. I hear a lowd speech, What is not this City able to do? I wish it may be able to examine, and to extricate her self. I cannot but love your City for her brest, that she proved such a kind Nourse to them, which had neither milk nor maintenance, when upon the death of their Mother they were as exposed children. All the gratitude which I can expresse, is to pity this Nourse upon her sick-Couch, and if I can, preserve her alive upon her bed of Anguishing; till there may be some signes of her recovery I shall not cease to visit her, and, (if she will admit me) be as a ghostly Father to her, that she may confesse her inward disease, and apply that spirituall remedy which will certainly, and can onely work her proper cure. I thought once to have called in all the Nobility, and Gentry of the Nation to joyn in this work; for the Heralds office is in the City; and why should not they which are comparable to fine gold, cast in their talent for the advance of this pious design? Yes, they are too high, if they do not humble themselves to the earth for her, which all this while with a trusty hand hath kept their Pedegrees. I would have invited the Reverendest of the Clergy, to have assisted in this religious service, for Sancta Maria de Arcubus is in the City, & why should not they deprecate judgements from her, which hath retained for them a place, where they have received their first Consecration; Aaron doth carry upon his brestplate the names of the Tribes of Israel, the Priests must not be absent from the Sacrifice, these must weep between the Porch and Altar: I would have drawn in all the Crivill and common Lawyers to plead in Heaven for this City, for they having been so often retained in her Counsell, and learned all their honoured skill. here (the Inns of Court being nigh to the body of the City, and Doctours Commons within the bowells of the City); why should not they sollicite the highest Court for a release from her extremities? I would

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I would have summoned in all the Physicians to administer a sovereign  
 potion to this City: for their Colledge being within her walles, and they  
 having raised vast estates out of their City practise, why should not they  
 prepare an Elixir for her out of their suppled eyes, rent-heartstrings,  
 extracted consciences, to preserve her at an exigent? yea, I thought  
 once to have sent down to all the Cities in the Kingdom, to have re-  
 paired hither their selves, or to have sent their faithfull substitute,  
 Proxey, their conversion, to officiate for the City in her greatest perill.  
 For seeing this is the Metropolis, why should not all the Daughters  
 do their duty to their Mother, and wait upon her with their prayers,  
 and tears, and humiliation, and mortification? yes, they here ven-  
 ding all their commodities, and buying here all their principall wares,  
 it is convenient that they should blesse her with their repentance, which  
 hath blessed them with revenue. But because the most proper cure is  
 that which is personall (people being able to prepare their Antidote)  
 therefore ye knowing both the malady, and the medicine, what need I  
 trouble others, when ye are able (if ye will) to do the work your selves,  
 and to be your own Physicians: And now that I have left you in your  
 own hands, setting Life and Death before you, oh that I could  
 speak to the City in generall, that as all Nineveh, so all your City  
 would be unanimous to unite their repentance to keep off a judg-  
 ment. But I see such a complicated disease of bad opinions and such a  
 cakexy of evill life amongst you, some onely magnifying the virtues of  
 the City, others going on in an insensibility of any thing, that it is ei-  
 ther sin or danger, that I despair to find the generality apprehensive,  
 either of disease or cure. Acron could onely paint the Cypresse tree; so  
 there are some amongst you, which can only draw the picture of their own  
 self-ground, and self-ends; why then should these mens pensils be de-  
 sired to delineate this piece? no, I remember that Calcedon was called  
 The Town of the blind, because they would not suffer an experien-  
 ced Workman to build their houses; And so, such a blind City shall I  
 leave you, if I set on work half-sighted Architects, which can neither  
 see errors, nor foresee hazards. Therefore I set, by all the humou-  
 rous and vicious amongst you, and apply my selfe onely to those which  
 are truly religious, which have the most conscience to discover sin, and  
 the most remorse to reconcile an offended God. It is a singular work,  
 and there must be singular Agents engaged in it. It is that great Ci-  
 ty, and it must be that Great, or good Party, which must inuert  
 the State, and avert the judgement of the City. All ye then which are  
 of mine own Religion, and repentance, be ye my Patrones out of af-  
 fection, the Citie's out of relation; deny not your own City, nor me, for  
 your Cities sake; this shall be my engagement, and I hope not the Cities  
 envy; that I should desire you to do that for the City, which the City  
 will not do for it selfe. I cannot expect you to be absolute Saints; I my  
 selfe am not innocent, but I desire to be penitent, and I beseech you  
 let us both center together in this qualification. Make this subject, if  
 ye can, your Altar, where ye may work an attonement; or your Sanctu-  
 ary, where ye may find refuge, howsoever make it your Crucifix, or Se-  
 pulchre,

Erasm.

Pliny. l. 5. c.  
 ult.

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pulchre, even to dye in mortifying exercises, to procure the Cities release, and rescue; Ye have been often at the Pulpit, and learned much perhaps for information; but one Sermon practised, is better then a thousand heard; if ye have any Christianity in you, let the abridgement of it be found in repentance; neither your soules nor your City, can be blessed by you with a virtue more beneficiall; If ye had the understanding of Joseph, the knowledge of Daniel, the wisdom of Solomon, or the insight into all those secrets which were revealed unto St Paul in the third heavens, yet these were but glimmering speculations without repentance. To haue the loyns girt up, and the lamps burning, is more then to diuide the waters of Jordan, to fetch water out of the Rock, to command the Sun to stand still in the midst of heaven, to

\* The Lady Capell of Oxford lay speechless a long time, & by fervent prayer was restored to speech, and dyed in a most ravishing manner. Mr. Gale in S. Johns street distracted, and despairing, by prayer recovered his senses, & dyed calmly, & Christianly. A Gentleman in Bishops Court in Grays Inn Lane, visited & assaulted by the Devil, by prayer within the space of three days was delivered from that Obession. Mr. Barnes in Fountain Alley in Holborn, having for halfe a year almost starved (sometimes hot, sometimes cold) rained through his tiled house into his Kitchen, and nothing seen in the upper rooms or Planchers, but only in the lower rooms, and chadlivers times under Pots, and other Vessels, where it was impossible in mans apprehension, that any thing should come, for the out-sides were untouched, which caused an high affrightment in the Householders, that he and his family were ready to leave the house; yet by prayer, in a short time this strange and unheard of accident ceased.

remove mountaines, or to raise the dead \* I know a man which hath wrought some miracles in the world, but yet his conscience doth more rejoyce in his repentance, then in all the testimonies of Gods power, yea then in the finger of divine Omnipotency lent unto him to make him instrumental in admired events. Whatsoever your gifts, and endowments, characteristickall, or charismatistickall priviledges be, yet feel it as your chief consolation, and write it down as your prime prerogative, that God hath caused the lips of them that were asleepe to speak, that the eyes of the blind do see out of obscurity, that ye stand up from the dead, and have sorrowed to repentance. Rejoyce not in these things, but rejoyce that your names are written in heaven. Let others look to be Sciant, but look ye to be Penitent. Lord, who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? Exod. 3. 11. So, who am I, that I should summon a whole City to repentance, and bring such vast numbers out of the bondage of their corruptions and destruction? yet God hath given the motion, and he may by such a stammering tongue, make his message effectuali. who knows, but that this Cake of barley bread may overthrow the tent of the Midianites? that this lump of dry figs may heal the sore? that this clay and spittle by the blessing of God, may open the eyes of the blind? I venture therefore upon the work, and call forth you as my Assistants in the enterprize; Bring forth your repentance, and what may not such an Hester approving do to reverse a Decree? God is not so offended with the City, but Repentance can yet end the distast. To assure you of this, I set before you Nineveh, not halfe so glorious in being a Potent, as in being a penitent people; they are penitent, and God is instantly asswaged. Will ye observe the sum of the passage, if I do but lead you into the City? there are very defestible things at the entrance, even between the Prophet and God. Do ye love a Prophet truly? then here is Jonah asse in his pertinent

duty,



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duty, a weighty errand? Do ye honour God faithfully? then here is God busied about his proper work, a work of mercy. What more consonant to the Prophet, then to impart his Masters mind? What more congruous to God, then to interpret his own meaning? Jonah doth denounce a judgement, God doth pronounce a pardon, the Prophet must not spare and yet God doth spare. The Prophet had threatened them into repentance, then God doth not threaten, but comfort; not adjudge, and accurse, but accept and acquit. Repentance hath renewed the people, and revoked the sentence. It is true, the Prophet was very opposite to it; but God doth bring in very opposite reasons to satisfy his contradicting spirit. God doth plead for the City, and doth plead against his own Prophet. He doth shew him how the Prophet cannot be justified, without menacing an overthrow, and how God cannot be justified, without hindring this overthrow. This is the Dilemma how the Prophecie may stand, and the City may stand. The Prophecie is obeyed, and therefore there could be no overthrow; there was repentance, and therefore there cannot be rejection, and revenge; this is the middle way, which God doth make use of to answer the Dilemma. God will not approve of his Prophets, if they do not proclaim judgement: God will not listen to his Prophets, if they do disclaim against repentance. Though the Prophets must thunder, yet God doth keep the thunder-bolt in his own hand. A sinfull people must be warned, a penitent people must not be destroyed. No, this is one of the Riddles of Gods mercy, which Jonah not being able to unfold, God doth expound it; yea, the whole debate is about the resolving of this difficult demur. God doth shew to Jonah how he could prophesie no lesse, and yet how he himself could spare no lesse. Shouldst not thou thus cry? Should not they thus reform? Should not I thus spare? God had taught Jonah many things, and now he doth reveal to him the enigma of his mercifull justice; how justice and mercy can meet together in the same subject without violation to either: The Prophet at first was in a great blindness concerning this secret, and the City had like to have paid dearly for his want of understanding. But God hath satisfied the doubt; and saved the City. Nineveh hath repented, & Pergamena jam fas est parcere genti: It is requisite now that Nineveh should be spared. So that I trust neither Jonahs cry, nor Gods plea, the courage of the one, nor the compassion of the other, the message, nor the mercy, the Prophets scruple, or Gods scrutiny, the Prophets dark eye, or Gods bright mouth, Nineveh's sacrifice, or Nineveh's safety, Nineveh's repentance, or Nineveh's remedy; the change of the City, or the change of the sentence, the compunction, or compassion, the threatening, or the sparing shall be displeasing subjects to you. No, be ye Patrones to this Riddle, the contestation of Jonah, the replication of God, the expliation of the Problem. Oh that we could see such a Riddle in your City, and thus explained. Jonah doth cry, but is God believed? the overthrow is proclaimed, but do men fly from it? the City is warned, but is it humbled?



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bled? it is threatened, but shall it be spared? Oh that the willfull impiety of the City, after millions of cries, should not be a greater riddle, how it can be spared; than Gods inclination to mercy after serious repentance, is a Riddle fully expounded before, and half expounded now, that the City may be spared. As intelligent as this City doth seem to be, I wish it could answer one question. Is it Nineveh? Is there expression? or almost expectation of such humbling and cleansing? For this end is this cry sent forth, and oh that the Prophet might onely cry, or the Prophet so cry, that he might cry up a Nineveh! Be ye not deaf, and open the eares of others; that ye may not be my Patrones onely, but of the City; not of her sinnes, but of her repentance. If ye fail in this work, the City is past remedy. Be ye your selves therefore as penitent as ye can, and diffuse your repentance to others; have ye burthened consciences, and draw others to feel the weight of those guiltes which may sink them into ruine. The City is in perill, what is the preservative? Policy may invent many expedients for security, but I doe know none but that of repentance. To prevent a generall overthrow, shall we ever see a generall conversion? What will men leave their seats of honour, and apply their selves to sack-cloth, ashes, fasting, mighty cries, turning from their evill waies, and from the violence of their hands? Oh that we could see such a beautifull City to honour our Nation, and blesse it selfe. But I am afraid that this is but a City of desires, and that it is not harder to build up Jerusalem againe in her first glory, than to raise up such a City amongst us. Every stone in this City may sooner be altered, and new laid, rather than mens mindes and consciences. I doubt whether penitent duties were ever truly intended amongst us, and I am very jealous whether ever or no we shall see them really expressed. Men can rather shoot the gulse, climbe the Alpes, go a pilgrimage over the whole earth, than repent. Well, as it is my drift to propose, impose, and dispose, so let it be yours to explore at home, and excite abroad; Oh to incline God to plead with his judgements, saying, Should not I spare this great City, wherein are more then sixscore thousand persons, which cannot discern between their right hand, and their left hand, and also much cattel? That the Citizens could first plead with their consciences, saying, Should not we turn to that great God, who hath invited us by more then sixscore thousand warnings, which cannot discern between pittie and forgiveness, and also much forbearance? To see now what a great task ye are to undertake, and that ye had need to lay to your whole strength to bring forth a right City. Is it an easie matter for your selves to speak this language, and to feel these breast-motions? howsoever, is it so to open other mens lips, and to set others hearts on working? All the difficulties which ye ever met withall upon earth, are not like unto this freight. Tell to what end do ye wait upon the Lord, if ye will not do him this service? why are ye trees of righteousness, if ye will not bring forth this fruit? I hope ye are a-  
live

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live to God your selves, (yea, that there are some of the regenerate race, which doe stir quick in this City) but how many dead carcases doe ye walk amongst? I trust that ye have brought iniquity to remembrance; but are there not too too many that need their Monitours and Remembrancers, as if they had forgotten their selves, and their sins? In what forwardnesse is the great work? is not the first stone for the generality yet to be laid? yes, a wonderfull ~~astonish~~ <sup>astonish</sup> a man; that amongst so many celestiall shewes, there should be so little heaven; and that the Devill should be lurking under so many Angelicall transformations. I confesse, here doth appear to be much Religion in the City, but what Repentance is there? or if Repentance, is it that of Nineveh? No, here are sins enough in the City to have it overthrown, but is there repentance enough in it to have it spared? What people are, they may find out by examination, what they should be, they may find out by the Example. The earth never saw greater provocations; but when shall it be said, that the heavens never saw greater propitiation? People are much for patterns, but not for imitation; wise men may devise formes, but where are the veruous men, which will conforme to them? No, as a beast neighed to Alexanders horse which was painted, but the spectators expressed no such respect to Alexanders Image it self; whereupon Apelles said, Equus (ab Rex) me-  
lius ex-  
pressus est,  
quam Tu.  
Erasim. in  
Apoph. That he had painted the Horse better then the Prince. So Brutes will be more affectionate to those things which doe resemble their nature, then we to those things which should direct our manners. Xenophon wrote a rare Book, called Cyrus; but where was there ever such a Prince? Plato set forth a singular Treatise, de Republica; but when was there ever such a Common-wealth? No, it is an easie matter to describe, but it is an hard matter to exhibit the like. Here is a choise Picture, Nineveh limmed out with tears & graces, and a frame made for it, even this record in holy Scripture; but when shall we behold the parallel? Oh Citizens, and Religious, though ye may have some skill in painting, yet can ye draw Nineveh to the life, in Orient colours amongst you? No, were it to preserve the City from fire, and sword, yet wil ye readily be thus abused, and changed? ye may be, but it will be with a great difficulty. For the present, what signs are there of such prostration, consternation, renovation? No, they which have committed horrible sinnes, may rather have formes of seeking God to confirme themselves in their wickednesse, than many here which are liable to imminent dangers, have any evident expressions to fall to the earth, or to look up to heaven to avert vengeance. Can these bones live? O Lord, thou knowest, Ezech. 37. 3. It were a miracle almost to see these dry and scattered pieces, though prophesied upon, to have a noise, and a shaking amongst them, and bone to come together to bone, and flesh, and sinewes, and skin, to grow upon them, and the spirit of life to enter into them. There is nothing impossible to God, but this is almost incredible to the present view. For I doe not see that men have learned Nineveh's initiating, much lesse then her completing graces: They are not yet come to her dejections, trepidations, percussions, astonishments, humi-cubations, macerations, synopes of griefe, paroxysms of conflicts, grained accents of prayer. No, people nourish the flesh, catch at the world, follow modes, temporise with changes, and leave perills to the venture, and judgments to the chance: Happen what wil, they have not so much as a wrinkled brow, or a trembling breast. A Stork will flie faster from a cold Country, or a beast from a naked sword, then these from plagues and punish-  
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ments. Then, if they be not come to the disfigured face of repentance, how will they ever come to her transfigured spirit? When shall we see the two essentiall parts of repentance amongst them? The turning from their evill waies, and from the violence of their hands?

First; Their evill waies do seem to have a mist upon them, they have not eyes clear enough to see them, or hearts tender enough to lament them; Though they have strayed far enough from the prescript rule of obedience, & they find never a precept warranting their lawlesse paths; yet, they do tread on, and consider not whether their feet do carry them; the Ignis erraticus hath led them aside, and they do not lay to heart over what ditches, rocks, cliffs, and precipices they do passe: It is enough that they are in motion, but whether in regular, or erroneous courses, they do not apprehend. Oh that there should be such declinations, under the directing Ordinances; or such foot-prints, amongst instructed Christians! No man saith, What have I done? Many a man saith, What may I not do? but, No man saith, What have I done? People do look upon their faces, but seldome upon their consciences; this clasped book hath not been opened, to view every leafe; nor this deep well searched to the bottom, these many years. Oh! how much hypocrisie, apostasy, bribery, flattery, blood, blasphemy, south-saying, sacrilege, have been past over without the least check, or fret? Mens proper rights they can consider; but not their proper sins: no, If any sins come under their discovery, or disquisition, they are the sins of the age, or the sins which malignity have doomed sins, or the sins of Rome or Turkey: but they have neither eyes, nor tongues, nor hearts, to spee out, speak out, or reflect upon their proper sins; though they be as bitter as gall; as red as scarlet, as venomous as the poyson of the Aspes, as black as Sathan, coming forth with a steam out of the smoak of the bottomlesse pit; yet, there is neither sensiblenesse, nor conscientiousnesse of them: they are their proper sins, and as they have given them conception and birth, so they will bestow upon them education and maintenance: They may have a street-cry, or a Pulpit-noise (sometimes of them) but the sound of them is gone, so soon as it is received: they deny them, conceal them, extenuate them, and justify them; yea, some are so impudent, as to deride them. Fooles make a moock of sin, though it be to dance before a Calfe of their melting; or to triumph over a captivated Sampson, or to quaffe in the Bowles of the Sanctuary, or to present John Baptist's head in a platter, or to cry Hail to the King of the Jewes, when he is leading away to be crucified. These, and the like, are the expressions; which they do make to their sins, rather then to look agast upon them, loath them, bleed under them. How many sinners have ye yet seen, that though they have done things contrary to the Torch-light of Nature, the Sun-light of Scripture, the remour of their own oaths, and the terror of a Catholick Church condemning them, that have yet blushed, or sobbed, or wrung an hand, or bended a knee for them? No, they have done them, and they stand up in the defence of them; after production, they do bestow upon them protection: there is either silence or senselesnesse, speechlesnesse or remorselesnesse. Now if people will not discern their sins; how will they ever disclaim them? if they will not look upon their evill waies, how will they ever turn from their evill waies? What little likelihood, what small hopes of conversion and reformation?

Secondly, The turning from the violence of the hands, is nothing as  
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improbable; for, are there any gentler, or softer times to be expected? will men pare their nails, soften their harsh palms? No, I do not see so much as a sense of injury, or a shame of oppression; not so much as Adonibezek's remorse: for cruelty, to confesse, Threescore and ten Kings, having their thumbs and toes cut off, gathered meat under my table, Judg. i. 7. Nor an Abab's fright upon a bloody fact, to be confounded so, that persons should rend their clothes, put on sackcloth, and go softly, 1 King. 21. 27. People do not so much as question their Estates, which they have gotten by forged cavillation, or ask forgiveness for their wrongs, or make restitution for their ill gotten goods; much lesse will they then desist from their damning courses. Tyranny doth flow in with an high rage, The earth is covered with violence, as it was in the daies of Noah, Gen. 6. 9. A man would think, that Egypt's iron furnace, or Babylon's iron yoke were amongst us. Here is digging of pits, taking up all with the Angle, swallowing people alive as the grave, eating fruits without money, breaking the armes of the fatherlesse, afflicting God's heritage, the Rulers being as roaring Lions, (as the Scripture saith) and the Judges as the wolves of the evening; devouring with such fury, that they leave not the bones till the morrow. Some grasping for bribes, with Felix; some requiring mens right eyes, to condescend to a peace, with Naash; some pronouncing sentence of death, upon a framed information, with Jezabel's Judges; yea, some not being ashamed; to run greedily after the error of Balaam for reward. How many houses are built with crying stones, and cemented with bloody mortar? The Times are full of much fraud and force, invention and circumvention, domination and concealment: Men enjoying preyes with as much inward satisfaction, as birthe-rights, and possessing riches with as quiet a conscience, as just earnings. Oh! when will the whip depart out of this City? when will the wild beast's teeth fall out of their heads? when will the hammers leave beating, or the mill-stones leave grinding? when will repentance so reduce the City to equity, that there need neither Tribunal to redresse injuries, or Pulpit, to touch conscience for extortion? People in generall will scarce take notice of their cruelty, much lesse will they take away the crime; they will scarce feel their rough hands, much lesse will they turn from the violence of their hands.

Thus when ye see, how your City is in a dangerous, deplorable state, full of stupendous sins, and yet full of stupid impenitency; a professing City, and yet far from Evangelicall purity; a corrupt City, and yet far from contrite. Nineveh. How then may your City walls shake, and every Citizens heart be daunted, expecting some unexemplified judgment, for these enormous transgressions, will God ever be dar'd with challenging trespasses, or mocked with pharisaicall formalities? will the noise of your Sermon-bells, or the sound of your Gospelling tongues, be able to pacifie an incensed God? No, he may seize upon you in your streets, where ye are defying him in your full strength; or take you at Church, where ye are deluding him (perhaps) with Temple-cheats. Will a few superficial specious pretences, satisfie the strict Examiner, the God of pure eyes? No: He hath shewed thee, O man, what is good; and what the Lord requireth of thee; not burnt offerings, or calves of a year old; not thousands of rams; or ten thousand rivers of oyle, nor thy first-born for thy transgression, or the fruit of thy body for the sin of thy



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thy souls, all these are but outward, they come no neerer to thee than thy cassel, thy stock, or thy progeny: thou must therefore be the burnt offering, the calf of a year old, the ram, the jar of oyl, the first-born, and the expiating fruit of the body; God must have thy selfe, thy selfe humbled or hated, thy self renewed or rejected. There is nothing will appease Joseph, but the bringing of Benjamin; there is nothing will atone God, but repentance, all by-constrivements are but sinister drifts and bents. Ye see how Nineveh was spared, and so must ye be freed. Oh! that ye can think to stand an age in remorselesnesse, or to be secure one year in impenitency. No, the twigs are gathering, to make the sharper rod, or the rasour whetting, to shave with the keener edge. Who ever resisted the Lord, and prospered? Shalt thou reigne, because thou dwellest in Cedar? Doth not the Lord remember thee, and came it not into his minde? Can two walk together, except they be agreed? Can a snare be taken from the earth, and nothing be caught? Is not destruction to the ungodly, and a strange punishment to the workers of iniquity? Who can dwell with the devouring fires? Is there any hiding place from the Lords fury? No: though thou shouldst dig into hell, thence would he take thee; though thou shouldst climbe up into heaven, thence would he fetch thee down; though thou shouldst hide thy selfe in the top of Carmell, he would search thee out there; though thou shouldst lye in the bottom of the Sea, yet there would he command the Serpent to bite thee. God may send the flood, when thou art in the midst of thy quassings and dalliances; fire may come down from heaven, when the Sun is shining brightly in thy streets; a great cry may be heard in the midst of the City at midnight, when thou art suspecting neither the slaughter of the first, or first-born; the avenger of blood may pursue thee, and pluck thee out of the Cities of refuge; yea, God may stay thee, whilst thou art laying hold on the hornes of the Altar. Hath not God destroyed as mighty a people as you? Yes: the Amorites were potent, yet, when their sins were full, they were emptied out of their Nation. Rabbah was a strong City, the City of waters, yet it was taken, and the Citizens put under sawes, and harrowes, and axes of iron, 2 Sam. 12. 31. Hath not God ruined as religious places as yours? Yes: Go ye now to my place which was in Shiloh, where I set my name at the first, and see what I did to it, for the wickednesse of my people Israel. Jer. 7. 12. Yea, go ye to Jerusalem, how was that fortresse of the earth demolished? yea, that City of oblations made a sacrifice to the justice of a provoked God; yea, left such a relick of misery, that a book of Lamentations was written, to bewail the rufull desolations of it. Oh therefore, be not confident, neither upon your prowess, nor profession; for it is neither your formidable Chivaldry, nor formall Religion, which will priviledge you, or protect you; but it is your Repentance which must shield you, and shelter you. See then what must save you, and what is your only preservative. There are a great company amongst you, famed for parts, and magnified for piety; to you I write, you I summon, intreating you, by all the worth that your names are embellished with; and adjuring you, by all the Orthodox truth, which ye seem to have reserved, out of the defection, and declension of the times, that ye would first go a Circuit through your own consciences, and then that ye would walk the streets, and go from the one end of the City to the



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the other, and observe the face and fate of the City; that ye would take notice of the maladies and ulcers of the City, and consider what prognosticating symptoms there are of an emigration, and exanimation. Oh feel the weak pulse of the City, touch her cold lips, and behold her grisly cheeks. Look upon the present dangers and disasters, apprehend what a Flag of defiance is hung out upon earth, and what a sword is bathed in heaven. Can such sins, and the Cities safety, such impunitency and the Cities impunity, long stand together? Fear ye not some plague? some generall massacre? some coal, blown with the breath of the Almighty, that may sparkle, and kindle, and burn you to such cinders, that not a wall or pillar may be left, to testifie the remembrance of a City? They whose judgment was not to drink of the cup, have assuredly drunk it off; and shalt thou altogether go unpunished? Jer. 49. 12. May not the viall of red wine be reserved for the lips of this City? Is here more sin, and shall there be lesse justice? Hath this City been often at her wits end, and may not her braines at last be crased, with an inevitable, and an inextricable judgment? Vengeance deferred is not recalled; a forbearing-God, may double his dismay and confounding stroakes. Oh therefore, mark the bad Crasis, and the sad Crisis of the City. Help at an exigency; repent, when there is nothing but repentance left for an antidote. Repent truly, lest your repentance prove a scandall and a curse; repent thoroughly, lest one unmortified sin, frustrate the vertue of an humiliation; repent timely, lest not knowing the time of your visitation, the blessings ye wish for be hid from your eyes.

1. Repent for your selves. For, as the pure minds had need to be warned, so the pure consciences have need to be cleansed. The best of you, I fear, have not past through the puddle, without some filth sticking upon your skins. Ye have not lived in such an age of Epidemicall diseases, but ye have catched some contagion: Therefore search out your own spots, and leave not a stain, to be an eye-sore to heaven. Weep out all your contaminations, pray away all your pollutions, purge away all your defilements. Have an hour in the day, a day in the year, for strict and solemn repentance.

2. Repent, to teach others repentance: When thou art converted, confirm thy brethren. When ye are quickened your selves with Repentance unto life, propagate it (if it be possible) unto multitudes, that it may be said, Behold, here am I, and my children. Let your believing God, beget faith in others; your standing up from your seats, excite others to rise; your empty bowells, provoke others to fast; your stript backs, cloath others in sackcloth; your squallid demeanours, seat others upon the ash-heap; your making your beasts partners in the pacifying act, raise up a strange penance in the streets; your moist eyes, set others on weeping; your confessing lips, stir those tongues in mens heads, which have been silent these many years; your making reparation for errours, cause others to deface the memory of foul facts, with opposite vertues; your mighty cries fill the City with ecchoes of devotion; your turning from your evill waies, change the steps of others from exorbitances; your purging your hands from violence, procure oppression to ake in the joints of other mens fingers. Do your closet work well, and be exact in your street-work. Repent, and make a whole City propense to repentance.

To some I might say, Have ye not heard of repentance? Do ye not know how to repent? Do ye not understand the effects of repentance? Have ye not seen  
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the fruits of repentance? can ye not repent? will ye not repent? where did ye ever yet repent? when will ye at last repent? Oh that there were repentance! that ye were as eminent in repentance as Nineveh? that in stead of your Buildings and Bulwarks, Walles and Halls, Works and Wonders, Statues and State-houses, Pillars and Pearls, hoords of Provision, and heaps of Treasure in the City, that there were but Repentance; yea, that instead of your Scriptures and Scribes, numerous Lectures and curious language, Sanctuaries and Sacraments, Priviledges and Prayers, Meditations and Mysteries, Revelations and Raptures, in the City, that there were but Repentance; that your Congregations were so purified, and your Temples so sanctified, that they might afford you such Professours, which were such Saints, that they might be able to blesse a Church; and save a City, by Repentance. Some Penitents there are amongst you, but how many Nimrites? well, ye that have the highest opinions of your selves, and in the greatest repute for Religion; know, that ye are but as the sounding brasse, and tinkling cymballs, without repentance. Oh that ye could be rid of the libertines and hypocrites amongst you, and that there were none but penitents in the City! Oh that ye stood upon equall numbers, that ye were but the third, the twentieth, the fiftieth, the hundred part of the City; that there were but a common Hall of you, that ye did but equall the number of the Officers, or Watches in the City; that there were but enough to take the frownes out of Gods forehead, the menaces out of Gods cheeks, to retard Gods feet, to binde his hands, to put audience into his ears, compassion into his eyes, reconciliation into his breast, pardon into his lips; to keep his Trumpeters from the gates of the City, or his Troopers out of the streets of the City. Oh! religious Citizens, try the compleatnesse of your numbers, and the perfection of your gifts. Be not blind under so many grievances, deaf under so many warnings, sleepey under so many judgments. Believe not your Politicians, if they tell you, that your City is in no danger; believe not your Pulpits, if they preach you up to be pure enough, against Gods examining justice; believe not your own Consciences, if they perswade you, that ye are prepared sufficiently against all accidents. Consider, in what a talking age ye do live, how Religion is little more then argument, and profession then discourse. How many are wit-sounded with humours, which stare upon themselves, as if Heaven must look upon them with an enamour'd eye? How hard a thing it is, to get people to confesse, that there is a guilty Nation, or a sinfull City; howsoever, that they are the peccant people, or that God should visit a place for their impieties. Oh behold, how many things there are to tempt you to security, to cauterise you in sin, and to stupifie you to repentance. And as ever ye would seem to have rifted your own hearts, to have dissected your own consciences, to have sent the Intelligencer into the City, to have heard the cries of your abominations at Gods judgment-seat, to have seen the Armies which are raised in heaven, to assault you: Oh think upon the City with dismayed hearts, look down upon the City with weeping eyes, turn aside to bemoan apparent perils, and fall upon your knees, to mitigate deserved vengeance. Oh! bring forth all the water in your heads, to extinguish wrath; kandle all the fire in your lips, to put an heat into congealed pity; stretch out all the manacles in your hands, to chain such an Adversary. Think, that ye have read Scriptures with recklesse eyes; if ye have not found out curses against such sins; that ye have frequented Sanctuaries like fruitlesse hearers,

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bearers, if they have not taught you repentance for such sins; that ye have searched your consciences with partiality; if the sense of such trespasses do not drive you into passions; that ye were never terrified with your own exigencies; if it doth not perplex you, to see a City at such a dyaster. Make an experiment of your own contrition, try how ye can humble your selves; to keep your City from confusion and curse; cut off your own fore-skins, and do your best to circumcise others; rend your own hearts, and make a wound in your brethren's breasts, till the blood come. If there be but one remedy, leave all other medicinal applications, and fall to repentance; or, use all other exercises, but as ingredients, to be infused into that Catholicon. Repent heartily, repent eminently, that Angels may rejoyce over your conversion, and God himselfe may look out at his Court-gate, and say, Behold another Niniveh. Oh! think not of the world, think upon judgment; minde not too much preferment, minde intonement; look not upon the splendour of the City, look upon the horrors of the City; eye not your Guardians, eye your Enemy. Carry the threatnings of God's Lawes in your ears, and the perills of the City in your breasts; let your hearts ake, and your lips quiver. The Lion hath roared, who will not fear? the Lord God hath spoken, who can but prophesy? So long as people are settled upon their lees, think, that there is some emptying of the vessell at hand. When ye are laid in your beds, suppose, that a punishing God may awake you; when ye are at your feasts, that vengeance may bring in the Voyager; when ye are selling your wares, that your last bargains are even making; when ye are telling over your thousands, that ye are but purring up for the new Receiver; when ye are looking out at your doors, that ye are ready to be plucked over your thresholds; when ye are coming from your Sermons, that the time is at hand, when your Temple doors shall be locked up. Expect every hour when your Bells should ring awake, when a shrill Trumpet should be blown in the streets, when nothing should be heard amongst you, but tumult, distraction, wailing, and crying, Alas, alas. Would ye shun this? can ye prevent it? then know, that ye must not onely remember the City in the morning, nor mention it at night, but consider, how low ye must stoop, what objects ye must turn, what meditations ye must use, what castigations ye must endure, what strange backs and bowells, loathings and lamentings; debatings and debasings, cleansing of consciences, and cleansing of estates, transformings and transarings, there must be, before the breach can be repaired. This is your work, as like expert Artists, Master-workmen. Religious Citisens, flie from all pleasures, contemn all honours, be strangers for a time to your own Chaires, Cook-rooms, wardrobes, Cellers, Porches, Galleries, Counting-houses, and Castle, and converse rather with Ash-heaps then Thrones, Sackcloth then Tissues, biting Hunger then sumptuous Banquets, bitter Cries then musicall Instruments, dumb Beasts then reasonable Men, till ye have dispatched that service, which may secure your goods, your blood, your City. Oh! they must be prime penitents, which are to be employed in this peerlesse duty, they must have Nineveh's plaister, to heal this festring wound; they must have Nineveh's Solicitour, to procure peace in this Court; they must polish their Diamond with Niniveh's File, to make it give the true lustre: They must write out their repentance in Niniveh's capital letters, to have it legible in Gods eyes. Some men may prescribe unto you severall formes of repentance, and swell them with Scholasticall

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last all intricacies, and leav all disquisitions; but at last there may be in them more anxiety than satisfaction, or hesitation than resolution: the clear and infallible pattern is to be fetched from Nineveh, for that repentance was efficacious and acceptable. Oh ye Citizens then, gather together; and see how many Penitents there are amongst you; or, let the Penitents stand apart, and mark what qualifications they have. The Penitents are the best Citizens; and the best Penitents are the true Ninevites. If there be a number amongst you which have Nineveh's art, they may have Nineveh's success, they may bury all fears in the ash-heap, and shift off all miseries in the sackcloth; they may fast away all perills, and pray away all judgments. God will not turn upon the City with fury, if these turn from their evil waies, nor stretch out his avenging hand, if these forsake the violence of their hands. Who can tell if God will turn, and repent, and turn away from his fierce wrath, that we perish not? These Penitents may send word to heaven, that God may forbear smiting, for they have smitten themselves with repentance: they may convey newes to all their enemies upon earth, that they may stay at home, for Repentance hath reared them up walls, higher than the clouds, which no scaling Ladders can reach, and mounted Ordinance for them upon their Towers and Fortresses, which will shoot Assailants to death, further then the Spires of their Steeples can be seen; yea, dispatch away messengers to all plagues and judgments, that they are not to come nigh to the City, for Repentance hath gotten a Warrant of Remove, to carry them out of the Land, and to convey them beyond the Seas. Do ye thus repent; and ye are as safe as Nineveh; God will be your Pleader, and against all your Adversaries (were it Jonah himselfe) multiply reasons for your preservation: He will draw pity towards you from the most flinty heart, howsoever his own breast shall flow with compassion; ye shall be precious in his eye, he will forget nothing that may be an incentive for sparing, not the greatnesse of your City; nor the multitude of your Persons, nor the plenty of your Cattle: Should not I spare Nineveh that great City, wherein are more then six score thousand persons, which cannot discern between the right hand and the left hand, and also much cattle. I have now shewn you the right way to safety, walk in it, and ye are gone beyond danger; ye are the City to be spared.

Thus leaving my Motion to your Consciences, the Practice of it to your Vertue, and the Success of it to the Blessing of HIM in Heaven, I commend you to the Grace of CHRIST, and rest;

The serious Monitour of your Repentance,

and the earnest Petitioner for your Safety,

THO. REEVE.





# GODS PLEA FOR NINEVEH.

JONAH 4. II.

*And should not I spare Nineveh, that great City, wherein are more than sixscore thousand persons, that cannot discern between their right hand, and their left hand; and also much Cattel?*



WE have here God and his Prophet, in earnest dispute; *Jonah* is raging, and God is reasoning; *Jonah* is full of passion, and God full of compassion; *Jonah* had denounced judgement, and he would have God to execute the judgement; *Jonah* had retired out of the City; and he would have God to raze

the City: Thus as once,

*Mulciber in Troiam, pro Troia stabat Apollo.*

the two Deities could not agree about *Troy*; so God, and his Prophet, could not here agree about *Nineveh*. But *quæ tanta insania? why so much heat?* What put the Prophet into such a mood? *Jonah*, thy name doth signifie a Dove; but is there in thee (contrary to nature) so much gall? *Boni viri la-Zenodotus, chrimabiles*, Good men should be ready to melt at judgements. Prophets should carry about them the softest sympathising bowels. But is the Prophet become a Spoiler? the Dove a Vulture? Shew some reason of thy displeasure, lay forth the grounds of thy sad wishes against *Nineveh*; Hath *Jonah* any motives to prompt him on to such dismall conclusions? Yes, he was a

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- Prophet, and he saw not the event of his Propheſie; God had puniſhed him for flying to Tharſis, and now he doth ſhame him for repairing to Nineveh. God doth employ a Prophet, and he will not juſtifie his Propheſ. For, ſaith Jonah, I have ſaid, Yet forty dayes and Nineveh ſhall be deſtroyed; the forty dayes are even expiring, and Nineveh yet ſtandeth. Were Seers wont to be thus deluded? No—* *Sagax quondam ventura videre*
- Ovid. 5. *Fatidicus rates—* The Prophet of old did ſeem certainly to preſage future things. For who ſo intimate with God, as his Prophet? *Prophetia eſt, divina inſpiratio futura immobili veritate enuntians.* Propheſie is a divine inſpiration foretelling future things with unchangeable truth. Thomas Aq. ſaith, that *propheta dicitur quaſi procul ſans, vel procul videns.* A Prophet is ſaid to be one which ſpeaketh, or ſeeth afar off, things to come; the light of Propheſie is little inferiour to the Angelicall light; the Angel is a Spirit above, and the Prophet a kind of Spirit beneath: But, ſaith Jonah, where is my light? what ſhall become of my prediction? Shall not I be eſteemed a ſtrange Spirit? a mad Prophet? Yes! the Oracles of the Heathen, and the moſt ſouthſaying wizard, ſhall have more reputation than I. It is no marvell God forced me hither, and that he was ſo eager to hale and drive me forth upon ſuch an errand, I thought what a comfortable meſſage I ſhould have of it; yea I preſaged at home, how I ſhould be diſgraced abroad; *For was not this my ſaying, when I was yet in my own Conuntry?* Oh that Nineveh doth maintain her ſtate, and I cannot maintaine my credit; that that continueth a flouriſhing City, and I ſhall be accounted a fooliſh Prophet. If that doth not lay in aſhes, I ſhall lay in ignominy: Oh God, deface it, demolish it, let me ſee it laid waſt, and let not an after-age be able to tell, where it had Turret or Stone; or elſe it ſhall repent me that ever I entred the City, or opened my mouth againſt the City; I am aſhamed to be ſtyled Prophet, yea I am weary of my being; doe what thou wilt with me, if thou wilt doe nothing to that; if Nineveh doe not ſee her laſt day, let Jonah ſee his laſt day; if thou wilt not make an end of that, make an end of me. *Take away my life, it is better for me to die then to live.* Thus we have ſeen Jonas in his rage, and the bitter motions of his diſturbed ſpirit. This it is in *fermento jacere*, to lye ſowering in the leaven of diſcontent, and *ἀσυνετα τοξωτον*, to caſt darts at hazard; into ſuch ravings, and phrenſies do we fall, when we are left to our ſelves, and rankle under our exulcerated imaginati- ons; we quarrell with Heaven, and other mens welfare is our vexation; if we be diſappointed, or fail in our deſired drifts, we live with no pleaſure, and would even dye in indignation.
- Cassiod. *Prophetia eſt, divina inſpiratio futura immobili veritate enuntians.*
- Aq. 3. p. 7. art. 8.
- Jonah 4. 2.
- Jonah 4. 3.
- Plautus  
Lucian.

dignation. But, saith God to *Jonah*, wouldst thou fain be dead? what die in distast against *Nineveh*? in discontent against thy God? Oh what will become of such a froward, malicious Soul? Thou hadst need to begge for life, till thou beest better tempered; for if thou dost thus take thy leave of the World, wilt thou not be more unhappy, then thou canst wish *Nineveh* to be? I found thee unfaithful before, and now I find thee impatient; thou didst flee to *Tharshish* rather then thou wouldst go to *Nineveh*; and now thou wouldst flee out of the World, rather then thou wouldst have *Nineveh* looked upon; Thou hast been brought up under the knowledge of God; hast thou no more feeling of humanity? Thou art a Prophet, is it for thy honour to be thus unkind? *Dost thou well to be angry?* What angry at an act of preservation? angry because thy God is mercifull? *Is thine eye evill because mine is good?* Art thou angry because thou seest not such a stately City all in a bright flame? Art angry, because thou hearest not the gasty shrieks of so many perishing Souls? thou art full of humour. but *dost thou well to be angry?* No, then as before I called thee my fugitive Prophet, so now I shall call thee my furious Prophet; as before I punished thee for being faint-hearted, so now I shall punish thee for being hard-hearted; What thy God gentle, and thou cruell? thy God patient, and thou passionate? either I do ill to be gracious, or *thou dost ill to be angry.* Thou art a Prophet, I am a God, what shall there be *improbitas muscæ*? the waywardnesse of my servant to direct me, correct me, expostulate with me, exprobrate me? No, abate in thy heat, cool these rash flames; *Dost thou well to be angry?* was there ever Prophet before, which would judge his God? that would be angry with his God, because he was pittifull? Thou art in an errour, be sensible of thy guilt: thou art angry, *Dost thou well to be angry?* It is true, I sent thee upon the message, I wished thee to limit the time for the destruction of *Nineveh*, but they have repented in the time, and so have prevented the destruction; I cannot fulfill the prophesie, unlesse I should deny their humiliation; I cannot destroy the City, unlesse I should destroy their repentance. For out of conditionall threatnings no Categorical judgement can ensue; the Pacification being wrought, Justice hath no place: no, there is *debitæ pœnæ remissio*, a discharge from deserved Judgement: Though God can fight with his Enemies; yet can he with them that sue for peace? No, he hath no sword for the yielding, but the obstinate: *pœnitentiâ aboleri peccata indubitanter credimus.* Sins are utterly abolished by the vertue of repentance. *Aug. de Eccl. dog. c.* Why then should *Jonah* urge the destruction of them, whose 48.

con-

*Jonah 4. 4.*

*Greg.*

*Aug. de Eccl. dog. c.*

conversion he hath beheld? No, is it not honour for thee enough that thou hast seen them penitent, and that in after-ages thou shalt be called that eminent Prophet, that did draw such a famous City to such a matchlesse remorse? Shall not the renovation of so many thousand Souls, be the everlasting Monument of thy never-dying praise? Canst thou desire sweeter fruit of prophecyng so short a time? How many Prophets have not been so successfull in forty years, as thou hast been in lesse then forty daies? Wish not then the end of the City, for I have mine end of the *Prophecie*; If thou takest offence, I have no grievance, I am pacified, and *Dost thou well to be angry?* I never intended the ruine, but the repentance of the City; thou hadst my publique Prophecy, but not my secret Reservation, if *Nineveh* had not submitted, it had been subverted, but it hath been humbled, and it cannot be hurt. Would it not grieve thee to see that City in ashes, which thou hast seen in sackcloth? to see such a King, and such a People murdered, whom thou hast seen mortified; to see them never eat, and drink again, whom thou hast seen imposing upon themselves, such a rigorous fast? to see the least living creature amongst them in hazard, which have made their very Beasts do penance? that they should wallow in blood, which have been drowned in a Flood of tears? that they should cry rufully in a sad desolation, which have cryed mightily unto their God? that they should be separated unto evill, which have turned every one from the evill of their way? that they should feel the violence of avenging Justice, which have forsaken the violence of their hands? that they should suffer the utmost of my fierce anger, and quite perish, which have prostrated themselves to the Earth meerly upon this confidence, that Reconciliation would redresse all sad exigents, for *who can tell if the Lord will turn, and repent, and turn away from his fierce wrath, that we perish not.* Art still bent upon spoil, and wast? *Nullaque res parvit crudelis flectere mentis Consilium?* And is there nothing to mollifie that truculent spirit of thine? then let thy skin be savage, and thy name barbarous. Consider, who would ever lament sin, seek God, depend upon favour, if so much compunction, devotion, reformation, and faith should be despised? I must raze my Covenant, abrogate my promises, deny my properties, name, and essence, if I should not accept of such a City of Mourners: *Jonah*, look upon the qualifications of the people; oh stir that propheticall eye of thine in thy head, and if thou hast any of my inspiration left in thee, let every heart-string in thy bosome tremble at the downfall of such a people; behold them *squallidos, & pulverulentos*, all bemired, and besmeared in anguish

Ovid 9.  
Metam.

guish for sin, and let their conflicts trouble thee, their contrition incline thee rather to be a *Sollicitor*, a *Petitioner* for them, than an *Informer*, a *Crime-urser*, a *Vengeance-forcer*. Will *Jonah* leave them in tears? scorne their plaints? despise their sackcloth? doom their reparation of guilts? where is the Prophets mediation, intercession, his standing up in the gaps, and lifting up a prayer for them? what, nothing but dismal plagues, and direfull curses, calling for the sharpe scourge to sting upon their backs, and crying out for the Cup of astonishment to be thrust to their lips, that the line of confusion might be drawn over the City, that the stones of emptinesse might be found in the streets, that they might be made as *Admah*, and set as *Zeboim*; that head, and tail, branch, and rush might be cut off in one day, that instead of living men to inhabit the City, there might be none but wild beasts to dwell there, or that it might be a possession for the Bittern, Scritchowl, Zijms, and Jijms, that they might be smote till none be left remaining, that their name might be blotted out from under Heaven, that not so much as a Palace Wall, or the ruines of a Porch might be seen, but breeding of nettles, and saltpits, and a perpetuall desolation, that *Nineveh* might be made a burying place, a *Dunghill*, a *Shambles*; yea, that the City might be made an heap, that the daies of their slaughter, and dispersions might be accomplished; yea, that the consumption decreed might overflow them? Ah *Jonah*, are these thy pensive thoughts? thy bloody expectations? then I might have sent a Butcher, a Swordman, an Executioner, an Headsmen to the City, as well a Prophet. But if thou beest thus inflexible, should I be so inexorable? No, never since the Foundations of the Earth did I see such repentance; therefore, since I first created Light, will I cause such compassion to shine forth here as never did: their bringing iniquity to remembrance hath made me forget indignation, their knowing every one the plague of his own heart, hath removed from my heart the sense of all grievances, their taking to them words hath caused me to be silent for vengeance, their thoroughly amending their waies and doings, hath procured me to reverse my sentence, their loathing their selves in their abominations hath inclined me no longer to loath them; they are troubled, and my bowels are troubled within me, their hearts are renewed, and my heart is turned within me, their repentings do sparkle, and my repentings are kindled: how can my wrath burn, when they have taken away all the fwell? how can I hew down such a tree, in which I find so much sappe, on which so much fruit? their fasting doth shew, that they had rather never eat food more, then remain under my



displeasure; their sack-cloth doth declare, that they have no contentment to put on a seemly vesture till I be reconciled unto them; the cladding their beasts in such a mournfull manner doth testifie, that they acknowledge they have forfeited all their estates, till I re-instate them into a new possession of them; their crying mightily unto God doth witness, that they would cry themselves speechlesse to appease mine incensed spirit; their turning every one from his evill way, and from the violence that is in their hands, doth import, that they would part with their most pleasing and profitable sinnes, to be secured from my threatned ire; their looking up to Heaven with an eye of faith, saying, *who can tell, if the Lord will turn and repent, yea turn from his fierce wrath; that we perish not*, doth intimate, that if I do not repent, it is to no purpose for men to intreat the face of God; that if I doe powre out my fierce wrath, it is in vain to use means of pacification; that if they perish, no man will sue or supplicate, purge or cleanse, reform or renew to be preserved; therefore I am challenged upon mine honour; if I doe deny them mercy, I must disclaim my Deity. *Jonah* therefore have better thoughts, lay to heart such a piercing cause; they do well to be penitent, I shall doe well to be mercifull, *Dost thou well to be angry?* no leave this anger, and turne thy spight into kindnesse, thy passion into pitty. Thou wert not long since such a Malecontent, such a Malevolent; thou hadst a tender heart in thy bosome, thou wert a soft-breasted Prophet, *Jonah* the Dove; thou couldst pitty. Pitty? what? Oh dost not remember *Jonah*, how I created a Gourd for thee, to preserve thee from the scorching beams of the Sun; and I sent a worme to smite the Gourd, that not onely the stalk decayed, but the root dried up: wert thou then so cruell? then so mercilesse? No, how did it grieve thee to see that fresh shading plant wither? thou wert glad of the Gourd for the enjoying of it, thou wert sad at the Gourd for being deprived of it; it was but a Gourd, and yet what a breast? what bowels hadst thou then? *Thou hadst pitty on the Gourd*. What, pitty on the Gourd, and not pitty on *Nineveh*? the Gourd to perish, and not *Nineveh* to perish? where is thy former compassion? art thou, or canst thou not be the same *Jonah*? Consider, I made that Gourd thy Text, out of which thou shouldest learn mercy; for if the losse of a Gourd was so heavy to thee, what should the losse of *Nineveh* be? Alas, the Gourd was not much usefull, but there is much profit to be had by *Nineveh*; thou didst not labour for the Gourd, nor make it grow, but thou hast laboured for *Nineveh*, travelled a tedious journey, seeded it with Doctrins, watered it with exhortations,

*Jonah 4. 10.*

ons, that it might sprout up with a lively sense of sin, and grow in a holy change: that Gourd came up in a night, and perished in a night; but *Nineveh* hath been long in the building, and without some heavy judgement from Heaven may stand for many generations: the Gourd was but a little shrub, but *Nineveh* is a great City; the Gourd had but a few senseless branches, but *Nineveh* hath in it sensible and rational persons, that must make a reckoning at Gods Throne, even more then sixscore thousand persons; the Gourd had every thing in it grown up to the full perfection, which being at the height, what matter if it were taken away? but *Nineveh* hath those in it which hang upon the breasts, are not come to the full growth, even Infants, which have not yet lived to the yeares of maturity, *which cannot discern betweene the right hand and their left*; the Gourd had not a living creature upon it or under it, to perish with it; but *Nineveh* hath droves and herds, even much cattel. Therefore because thou hadst pitty, let me spare; because thou hadst pitty on the small Gourd, let me spare *Nineveh* the great City; because thou hadst pitty on the Gourd which perished alone, let me spare *Nineveh* that must perish with above sixscore thousand persons; because thou hadst pitty on the Gourd which was come to compleatnesse, let me spare *Nineveh* which hath in it waxing persons, which are not yet come to yeares of discretion, even such as cannot discern betwixt the right hand and the left; because thou hadst pitty on the Gourd which perished without the losse of a fly with it, let me spare *Nineveh* which cannot perish without infinite damage, even the destruction of much cattel: Hadst thou pitty, and should not I spare? hadst thou pitty on the Gourd, for which thou hast not laboured nor made it to grow, which came up in a night and perished in a night, and should not I spare *Nineveh* that great City, wherein are more then sixscore thousand persons which cannot discern between their right hand and left, and also much cattel.

In the Text consider with me these particulars.

1. A digging for water, *And should not.*
2. A Spring-head, *I.*
3. The stream which should flow from it, *spare.*
4. The Channel in which it should run, *Nineveh that great City, wherein are more then sixscore thousand persons which cannot discern between their right hand, and their left hand; and also much cattel.*

First, for the digging of water, *And should not?* These words are put questionatively, and include a serious arguing; for the case is not barely propounded, but pressed, and enforced with

with high reason ; let the adversary, if he can, turn Respondent to such an Opponent, it is urged forceably against him, *And should not ?* From hence observe, *That God is a Pleader for his Saints.* Their case can never be dry ; no, God will digge for water for them. I mean, he will debate things, not suffer matters to be carried precipitately, and peremptorily ; but he will try how congruous and consonant the discourse is, he will drive men to a demonstration, or to search all their Topical heads ; for the <sup>legal issue</sup> point in question shall be discussed, and God will interrogate upon it, *Should not ?* God will not remain dumb in the case of his Saints, but he will be a consulting and a conferring God ; both give reason, and have reason for them. He will plead with *Cain* for *Abels blood*, with *Abimelech* for taking away *Sarah* from *Abraham*, with *Achab* for wresting away *Naboths Vineyard* ; yea, how hath God brought all the earth *ad scrutinium*, to a solemn scrutiny ? that when men have thought that things have been voyced, and voted sufficiently on their sides, yet he will have the business scanned over again. *The wicked shall not boast that which they tooke in hunting*, no more shall they go away Conquerors with that, which they averred in their first assertions ; no, stay till God doth come to expostulate, and to bring in his *should not ?* As the faithfull have the arrow of his deliverance, *2 King. 13. 17.* so they have the argument of his justification. God will awaken for his Saints, *Job 8. 6.* All the wits of the world shall not put God to bed, or make him to sleep, vanquished in dispute ; he will be vigilant, and vigorous in what he hath undertaken to verifie ; his eyes shall be open, and his mouth shall be open. *Jacach*, which doth signifie to judge, or prepare, doth signifie also to argue ; as if God judged by reasoning, for us, or his assisting preparations, were cleare enarrations, and absolute evictions. *Gnanah* for God to heare, doth signifie also for God to answer, as if God never heard effectually, till he answered distinctly. *Ribbah* to plead, doth come of *Roubh*, *litigavit litem*, to try out a case by contest, and indeed God is our *Jurisperitus*, one of the long Robe which doth act all things in open Court for us. *He doth defend all which are his proper Clients* : Yea he doth presse things so home, that his opposites do cover their lips, the mouth of all wickedness is stopped. *Heman*, and his Counsellors are in a distraction, the wisdom of *Achitophel* is turned into foolishnesse : when God hath spoken, men turn their backs, and dare not ask a word, as the Scripture saith, Oh rare Pleader ! there is not such a *Barre-man* to be found. How did he silence *Apion* for his wretched slander against the Jewes, that they kept their *Sabbath* from *Sabbou*, as the Egyptians call it, a base disease ( as he said ) which they

*Defendit omnes, qui sub clientela sunt*  
*Jacob. Spiegel. lexici. Jurid.*

*Joseph lib. 2. Contra Apion.*

they got in their groynes by their hasty march into *Palestine*? How did he confound *Paulus*, the great Contriver under *Constantius*, who for his subtle design against the Orthodox Christians, was called the *fettering Chain*? How did he non-  
Vocatus fuit Ca-  
 tena, Amm. l.  
 14.  
 plus *Acacius* for his false aspersions cast upon Saint *Cyril*, that he had sold to a *Stage-player* the precious Vesture, which *Con-  
 stantine* the Great had given to the Church of *Jerusalem*? How  
Theodor.  
 did he confute the *Heathens*, who when they saw that no  
August. l. 28.  
 de Civitate dei  
 c. 52.  
 practices would prevail to draw the Christians to Idolatry, they caused certain *Greek Verses* to be scattered up, and down the World, wherein they maintained that Saint *Peter* had set up the name of Christ by enchantment, and that his worship should continue but for 345 years? How did he strike dumb  
Socrates. lib. 1.  
 c. 27.  
 the Adversaries of Saint *Athanasius*, when they accused him of lust, and *Necromancy*? These have been Gods famous argu-  
 ings, and memorable pleadings for his chosen in all ages; hee hath reprov'd even Kings for their sake, nay, pleaded with the whole Earth in their behalf. The maligner of the Church may abound in talke, but he shall never have the last word, no, after all criminating, God will have a refutation in open Court. When a Souldier desired *Augustus Caesar* that he would  
πρός τοῦ πολε-  
 μιστοῦ  
 τὸν ἀποστόλου  
 πολυχρόνιον.  
 be pleas'd as his gracious *Emperour* to act for him at the Bar, he said, No, but he would allow him an Oratour; I thank thee not for this, saith the Souldier, for at the Battell of *Actium* I fought for thee with mine own hands, and not by my De-  
 puty, and why now wouldst thou turn me off to an Ora-  
 tour? At which *Augustus* blushing, rose up from his *Imperiall*  
 Seat, and earnestly opened the Souldiers case, and freed him.  
 So God will not leave us to Substitutes, but will be heard for us in his own person. Was not *David* confident of this? doth he not expresse words of affiance for it? yes, *Let not thine ear be deafe to me.* Psal. 28. 1. *Hide not thy self from my supplication.* Ps. 55. 1. *Keep not silence, cease not oh God.* Psal. 83. 1. *Defend my Cause.* Psal. 43. 1. Have we not sufficient triall, and manifest experience of this here? Yes, we have a president before our eyes, *Nineveh* was in great danger, *Jonah* had done what he could to bring down Judgement, and force vengeance. Well the Prophet hath spoken, and hath God shut up his lips? No, he is refelling *Jonah*, and shewing him his high mistake; thou wouldst have me (saith God) to do no good to this people, but may not this thing be done? Can it be otherwise, *Should not*?

D

Application.



## Application.

Sueton.

Cælius Rhod.  
lib. 29. c. 43.  
Anton. rom. 1.  
tit. 2. c. 1.

Accusator quasi  
adcausator. Ifiod

This serves to shew that the Saints case is never desperate, God is their Pleader. If the Emperour said to the Marriner, being ready to be shipwacked, *Thou canst not be drowned, for thou carriest Cesar*; then thou canst not be cast, for God will appear at the Bar for thee. What can all the Politicians and Craftmasters of the World do against thee, if the *Onely wise* God will but lend thee an argument? or probleme for thee? Is there any speaking after God? can any Sophistry prevail, or Paradoxes take place if he come to sift propositions? No, he will strike all mute with one question; there is no answer to his should not? How forcible are right words? Job 6. 25. *Where is the Wise? where is the scribe? where is the Disputer? Hee scattereth the devices of the crafty*; Job 5. 12. *The spark of their fire shall not shine*. Job 18. 15. *Clisthenes* the Athenian was banished by his own Ostracism which he devised. *Zoroastes* the Astrologer was burnt with the sparkes of fire which came from his own counterfeited stars; Wicked men perish by their own inventions. How many men lye buried in the ashes of their own mischievous contrivements? God is a fore disputant, he doth bring killing arguments. *Haman* was crafty, but at last he doth hang upon the Gibbet, which he provided for *Mordecai*; the Babylonians were subtle, but in conclusion, they are torn in pieces with the Lions which they had dieted for *Daniel*. Did you ever see the ungodly Victors? or Superiors in dispute? No, as *Tully* said of *Cælius*, that he had a good right hand, but a bad left hand; so these are dexterous onely in traducing, but sinister in defending what they have objected: One reply drives them out of their art, one question puts them by all intricacies. Though an Accuser be a Challenger, yet this Challenger seldom doth come off with Triumph: No, he is beaten with his own weapons, the charge that he hath given in against another doth recoyl upon himself. For as *Cato Major* was forty and six times convented, and as often cleared; So the righteous are as often acquitted, as accused. Ye righteous Saints, though ye be born to the contention of the People, and contradiction of tongues, though ye be taken up in the lips of talkers, *Ezech. 36. 3.* and your names be cast out as evil. *Luke 6. 22.* though the contempt of Families terrifie you. *Job 31. 34.* and ye be a Proverb, and by-word amongst all people. *2 Kings 19. 22.* though they shoot out the lip, and shake the head at you. *Pf. 22. 7.* Yea, make a wide mouth, and draw out the tongue. *Pf. 57. 4.* both at their sitting down, and rising up, ye being their mischief. *Lam. 3. 63.* ye being set forth as gazing stocks by afflicti-

afflictions, and reproaches. *Heb. 10. 33.* even made a spectacle to the World, Angels, and Men, *1 Cor. 4. 7.* being accounted a people, which have lost their graces, and lost their wits; yet what matter for all these bitter calumnies, so long as ye have Gods confutation; No, let them detract, denigrate, so long as God doth plead. And as all injured, and infamed Christians may suck sweetly at these breasts of consolation, so especially they of mine own tribe, and tribulation; how is the Ministry the scoffe, and the Clergy the taunt of the Age? He is a man of no courage, and zeal, (as the times think) which hath not belched with the mouth against us, and left his spittle upon our faces. *The Prophet* (say they) *is a fool, the spirituall man is made,* being fit neither to stand up in the gapps, nor to stand above ground; not to break bread, nor eat bread; not to be eyes to the people, nor to enjoy the eyes in his head; not to hold the Keyes of the Kingdom of Heaven in his hands, nor to have a key to unlock a dore for himself; nor to be a breast to the hungry children, nor to have a breast to nurse up himselfe. No, away with these carnall Teachers which have some art in their brains, but no integrity in their hearts, which can make a noise with their humane learning, but they have not the gift of application, and soul-searching, they can speak nothing to the conscience; therefore what should we do with such tinckling Cymbals? This Academical potage? Let us Order them out of their livings, drive them by droves out of their Cures, lock up all Pulpit dores against them? let them go graze in the Deserts, or like the City of *Nab*, wallow in their own goare. But, oh dear Brethren, when we are made the Contempts of the Earth, despised, despighted, and disputed against; when men have abased our gifts, steined our reputation, consulted against our safety, and perhaps conspired against our blood: Yet will this Oratory hold? this Elench take place? may we not wipe off this soil? may we not take out these spots? may not our innocency appeare like the morning light? may not our righteousness shine forth like the noon-tide brighmess? Yes, *Wisdom is justified of her Children*, our profession, parts, endowments, and graces may be acknowledged. Therefore let us be quiet under this clamour, & not dismaied with this strife of tongues. When *Tertullus* the Orator doth argue & aggravate against us; when *Jonah* the Prophet perhaps doth bring in his Bill, and urge for sentence against us; yet like the Eastern Christians in the midst of their extremitie, *Let us fly to the justice of God.* And let us not feare to wander when God is our Guide, nor despaire of our case, when God is our Pleader. *Ninueh* here by *Jonah* is delivered up to vengeance, Why should such a wicked City

*Adamas iustitiam Dei.*

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ty stand a day longer? But doth God stand silent at the condemning sentence? No, he doth save her by argument, plead her out of the flames; he doth not only defend her, but doth shew reason for her preservation, free her by a question, *should not?*

Secondly, this doth shew that as God doth plead, so wee should plead; for there is nothing more naturall to man than sympathy, nor glorious than protection. Oh happy is he which doth mingle tears with mourners, which doth help to fence off dismal blowes; which doth search out the perishing in prison, & doth defend them at the Bar; which is the Shield of the distressed, nay, the Oratour of the afflicted. Oh how doth it grieve me, and shame me to see *Ruben* pleading for the life of *Joseph*, *Jonathan* interceding for *David*; the wise woeman from the wall interposing for the City *Abel*; Yea, many *Heathens* passionately seeking the preservation of just persons, and that we rather supplant than support, destroy than defend, plot than plead? We leave innocent men to their chance, or gaze upon their exigents, or hasten on their sorrows, rather then lend them a face, or open a mouth for them. *That which perisheth, let it perish*; So let these perish in their callings, and their liberties lay in chaines, or lay with broken necks, rather then we will oppose, or interpose, make a motion, or use a mediation, suffer a check, or endure a frown for their redresse; we carry all our members about our selves, we are not incorporated into our brethren; our pitty doth but reach to our own skins, we have not an heart-string stirring to others; In stead of rescuing the afflicted, we are like the *Edomites*, standing in the crosse-waies to interrupt them; or like *Doeg* animating them which are enraged already do to mischief; or like *Saul*, we consent to the death of *Stephen*. I read of *Brennus* when he was sacking of *Rome*, and *Sulpitius* pleaded to him the breach of Articles, that he gave him no other comfortable expression but to eat a naked sword, & the standers by were so far from righting the injustice, that they relieved the oppressed only with this dolefull cry of exprobration, *Wo to the vanquished*; And that when *Demaratus* had lost his Kingdom, sending to *Leutalchides* for aid, he returned him only this taunting message, *What manner of Government dost thou expect after thy Kingdom taken from thee?* And that *Mariamme* the famous wife of *Herod*, when she was most unjustly condemned to death, her own Mother *Alexandra* afforded her no other compassion, but called her ungracious Strumpet, and was ready to fly in her face, and pluck out her eyes. And these are the comforts that we usuallly reach forth to the desolate, and disconsolate. Wee are readier to break their heart, than to bind them up, and to make their dewy eyes to

*Va uictis: Sabellius, lib. 1.  
Ennead. 4.*

*Qualis praefectura, post regnum amissum? Herodot. lib. 6.  
Joseph. Antiq. Jud. lib. 6.*

to gush, rather than to staunch a teare; howsoever we stretch not forth a hand to succour them, or stirre not a tongue to plead for them. Oh how many in the day of adversity are there, that are fitter for an Inveſtive, then an Apology, for inſtigation, and increpation, then for interpellation? What, can they ſtrain their wits, or engage their friends, hazard their eſtates, venture their credits, or turn pleaders for them? No, like men, they know how to keep themſelves out of danger; like wicked men, they have a feat how to plunge them into further perils; they will rather be Oppoſites than Parties; in ſtead of holding out a Target, they will thruſt with a Speare; in ſtead of building a Tower, they will dig a Pit for their friend, *Job 6. 27.* in ſtead of ſtudying out terms for preſervation, they lay in wait as they that ſet ſnaret, *Jer. 5. 26.* Oh where is the juſt mans Guardian? where is the good Angell which doth attend upon the diſtreſſed? No, miſery hath no Champion, innocency no Advocate. *He that is falling, is like the Lamp deſpiſed, in the thought of him that is at eaſe, Job 12. 5.* Behold the teares of ſuch as were oppreſſed, and none comforteth them, *Eccle. 4. 1.* When the foot of pride hath trampled with tyrannie the needy turned aſide from judgement, and the wine of the condemned drunk in the houſe of God; Who hath there bin to eye their ſorrows, or to plead for their ſafety? Oh ſtupid commiſeration! oh ſpeechleſſe vindication! Is this your zeal of juſtice to the oppreſſed? is this to be tutelar *Numens* to the afflicted? How ill doe ſuch deſerve a protecting God? or a juſtifying Redeemer? Who ſhall ſweeten your ſorrows? or plead for you at Gods Throne? Oh therefore help the arme that hath no ſtrength, declare your ſelves eyes to the blind, feet to the lame; open your mouths in the caſe of the dumb, be as thoſe which comfort the mourners. God hath taught you this Oratory, enjoyned you by preſident to take upon you this pleaders office. For when *Jonah* had impleaded *Nineveh*, God doth demur upon the point, or bring in his Rejoinder; what *Jonah* doth ſay, God doth gain-ſay; though *Jonah* hath nothing but deſtruction in his lips, yet the ſound of Gods voyce is nothing but deliverance; he doth for the preſervation of the City perorate and interrogate, *Should not?*

Thirdly, This ſerves to ſhew that juſt things are not eaſily ſubmitted to: for is God enforced thus to reaſon, argue, controvert, and plead, then are we quick of apprehenſion? prone to yeeld to meet propoſitions? ready to incline to what is intimated and repreſented? No, the contrary will appeare in two particulars. Firſt, That the diſtemper of ſinne is not eaſily cured. Secondly, nor the Malady of error remedied eaſily.

E

1. The



Vitia mores  
uni. Greg.

Scis quibus mi-  
hi sit opus Suet.  
Non hominem,  
sed amphoram  
esse, Vopisc.  
Secum natus es  
se literas, &  
moriturus. Cri-  
stus. l. i.

Eralm.

Lamprid.

1. The distemper of sin is not easily cured, men will mul-  
tiply allegations before they will acknowledg a trespassse, and  
cavill long before they will be conscious of an irregularity.  
It is a difficulty to be weaned from the sweet breasts, where  
sinne hath a long time suckd; or to be divorced from those  
driminnall courses, to which a man hath once espoused his af-  
fection. *Vices become usages*; a practised sinner is even incor-  
rigible. *How long shall evill thoughts remaine within thee?* Jer. 4.  
14. *Will shew not be made clean? When shall it once be?* Ezek. 13.  
27. *Samsons strength can scarce break these cords*, the Apostles  
can scarce cast out this Devil, which hath gotten long posses-  
sion; he will not be gone at Christs command without much  
renting and tearing. *Nero* that had given himself to grinding  
courses, he grew at last so shamelesse in his bribery and extor-  
tion, that he could not passe an Office, but he must be well  
payed for it, before the seal was gotten; with impudence he  
was wont to cry out, *Thou knowest what I have need of.* *Bonifas* in  
his younger dayes, being addicted to intemperance, he grew  
at last to be so sortish, that he was called not a Man,  
but a *Pitcher*. *Rhemistus Palæmon*, a Grammarian, being  
touched inwardly with his Grammaticall skill, waxed at last  
so vain-glorious, that he thought Letters were born with  
him, and should die with him. *Salmoxeus* being delighted with  
new inventions, in stead of giving over his desperate devi-  
ces, at last he proceeded so far, that he counterfeited thunder  
to be esteemed a God. *Helio gabalus* being infinitely given o-  
ver to excessse, there was no reclaiming him from his prodi-  
gality; no at last he must have six hundred Ostriches in a  
Dish, to eat none but the braines of them, his Dining room  
strewed with Saffron; an Eutipus of Wine, his Fish-ponds  
filled with Rose-water, pure balm burning in his Candle-  
sticks, and a Dish filled with gold to give away to his Guests.  
Oh therefore beware how thou dost open thy door to sinne,  
for thou wilt hardly be rid at last of this guest; if thou beest  
but a little conversant with it, all the wise men in the Coun-  
try, all the Counsellors in the Temple, shall scarce be able to  
speak reason enough to thee to renounce it; once a run-  
away, and never look on thy Masters face againe; once a Re-  
negado, and never minde againe thine own Country: they  
must be pregnant arguments which must confute an habitu-  
ated sinner. Remember *Jshah*, how he must be disputed, and  
argued out of his angry passion; God is enforced not onely  
to demonstrate, but to interrogate. *Should not?*

2. The malady of error is not easily remedied, we need  
much information and confirmation; we must be led along  
with deductions, disputed into confession, before there will  
be

be concession. The Marbles may sooner be graven upon, then mans judgement receive impressions; yea, thou maist sooner draw out Leviathan with a hook, or bind the Unicorn with a band to plow in the furrow, then captivate the understanding. Reasonable man is very unreasonable, and perspicacious man very tenacious when he is mounted lofty in opinion; if his brain be but liquored with false conceptions, there is no instilling into him other principles; when he is once sowed with error, there is no seasoning of him with another taste. A pertinacious person is an old holder, though he hold that which he should let slip. The word in the Hebrew for obstinate, doth signifie a man settled, and obfirm'd: for indeed these are the men which are deceived, and decoy'd with the shew of truth; a Phrensie or Delirium may be easilier cured than such delusions. Aquinas saith truly, That man at last doth grow wilfull, and doth persist in his reason. Macarius, Patriarke of Antioch, being turned Aconite, all the Fathers in the 6th generall Councell of Constantinople, could not reclaim him; no, he cryed out, that he had rather dye a thousand deaths, then recede from what he had maintained; though the black cobwebs fell from the top of the house at the time of his condemnation, yet it wrought nothing upon him. And Polychronius his schollar was as desperate, for when he had written out his faith, and said that the Paper of his confession was able to raise the dead, which in his sight being proved to be false, yet the man was so inflexible, that he said he had rather erre with Macarius, then think rightly with others. Cyrola, an Arian Bishop, having corrupted a man with fifty Crowns to counterfeit himselfe blind, that he might seem by miracle to work a cure upon him, though he saw by the touch of his hands, that the man which before did see, did indeed become blind, and his eyes (till he confessed the underhand practise) did so ake, that they were ready to start out of his head; and though he called out often, According to the faith by which we believe rightly in God, let thine eyes be opened; and nothing availed to help, or ease the extremity of paine, yet he remained obstinate. The Rugians being addicted to their Idol *Sua vitovitas*, though *Otho 2.* in some measure converted them to Christianity; yet their old Idolatry did so cleave to them, that they could never entertaine a guest, make warre, pray for deliverance from the pestilence; but they were calling upon their old Deity, and ingeminating *Vites, Vites*. So then a crippled Drunkard, a withered Harlot, a pilloured Forger, a thrice-branded Theefe, a gray-bearded Usurer, a sunkeyed, withen-faced Witch, way sooner be converted than an erroneous

Schif-

*Pertinax, quif  
valde tenax.  
Ibid.  
Harkniam.*

*Specie recti de  
scriptis August.  
Perversaratione  
per sistit, Aq. 2.  
q. 115. a. 1.  
Millies mori-  
turum qudm  
de suscepra sen-  
tentia discer-  
tum Sigon l. 2  
Reg. Ital.*

*Nihilominus in  
errore suo persis-  
tit, inquit, se-  
cum Macario  
Episcopo. Antio-  
cheno errare  
malles, quam cum  
aliis recte sen-  
tire, Id ibid.]*

*Secundum fi-  
dem, qua recte  
in Deum credi-  
mus, aperiantur  
oculi sui. Greg.  
Turon; l. 2.*

*Vitei, vitei in-  
gemant: Du-  
tr. l. 1.*

Schismatick, or Heretick. Beware of this root of bitterness growing, of this Gangrene spreading; there had need be some Earth-quake, or cleaving Rockes in sunder, to make such acknowledge the truth of Christ, which have once with more then Jewish rage crucified his faith. Here are many strange opinions amongst us, men have left the living Spring, and sipped at the broken Cisterns; they have cast away the tryed Gold, and filled their purses with nothing but Alchimy; they have forsaken the chaste Spouse, and gone to bed with Concubines; they are full of nothing but fictitious Doctrines, and commentitious; every Quack-salver can here sell his Balsomes, and every Merchant of conceptions hath vent for his sophisticated Wares. These petty Chapmen do swarm up and down in the streets, this Epidemical disease hath dispersed it selfe farre and nigh in the Nation. According to the number of thy Cities, are the number of thy Gods. Every Corporation hath a new Brotherhood of Believers, every Pulpit new coyn coming hot out of the Mint, every secret meeting a secret rule of faith, and a secret form of worship. Oh what variety of Saviours have we? every man is for his particular Redeemer; his distinct messenger of the Covenant. Here is Christ, and there is Christ. Now who shall calm this troubled Sea, raise up these ruines, new-joynt these dislocated bones, reduce these Mutineers? There is nothing but one thing (which I despair ever almost to behold) namely a free general Conference to effect this; did not our Saviour thus confute the Pharisees, the Apostles, the Gentiles the Fathers of the Primitive Church the Marcionites, Manichees, Arians, Macedonians, Nestorians, Eutychians, Monothelites, Pelagians, and all the dangerous Heresies of their times? Yes, Humour seduced them, and Argument reclaimed them; and this must still be the Engine to batter down Errour; the judgement is not easily satisfied, men must be disputed into the true believe. The right faith is not attained unto by a confident opinion, or a bare subscription; no, there must be a *Guid to the blind*, Rom. 2. 28. *Wisdome dwell with counsaile*, Prov. 8. 12. *The spirits of Prophets are subject to Prophets*: But whilst Prophets live apart, and doe not consort, and conferre with their fellow Prophets, men are likely to have as great a medley of faiths, as they have a multiplicity of fancies. Oh then that people are sick, and yet that they will take no Physick, that they have a broken title, and yet that they will not go to Counsaile; that they wander, and yet they will not aske for the right way: yea, that they ride post in error, and yet that they will not stop, to know whither their Praunser doth lead them; every man cleaving to his admired Teacher,

and

and pleading his private conscience, as if the Divell had not his Chappell, and Chaplains, and some insinuating Beau-Clerk could not bewitch the ear, and set a spell for conscience. What is this but to be such a Bedlam in Religion, that he refuseth all binding? or to be such a deep melancholick creature, that he doth feed upon nothing but his own black duskyish humour, till at last he is deaf to all parley. Is this the right way to be settled in the truth? No, it is the only way to tread the Maze of delusions, to hold up the worship of *Diana* with a cry, to lay in the bed of *Jezabel* without a suspicion of incontinency, to turn the back upon the Temple of the Lord, *Ezech.* 8. 18. to be mad upon Idols, *Jer.* 50. 38. and to say, We will perform our own vows, which we have vowed to burn incense to the Queen of Heaven, and to powre out our drink-offerings to her. *Jer.* 44. 25. Oh if wee would rightly understand God, we must consult with them which have understanding in the Visions of God, 2 *Coron.* 26. 5. which feed in the strength of the Lord. The Priests lipps preserve knowledge, and they shall ask the Law at his mouth. Thou must be led to God by the ear; the Saints-bell to ring thee into the Temple of glory is the Messengers tongue. Thy confidence doth arise from conference, thy discretion from discourse, thy resolution from reason, thy quieting from questioning. *Jonah* is peremptory till God doth parley, yea full of discontent till God doth dispute; he is rectified by an argument, yea reclaimed by interrogating, *Should not?*

Fourthly, this doth shew, that if God doth plead against *Jonah's* errour, that sin should meet with opposition. How many consume in the flames of their vicious courses, because there are none to pull them out of the fire? *Jude* ver. 23. How many go on in a wild range to damnation, because there are none to convert a sinner from going astray, *James* 5. 20? Oh if *Saul* sought for lost Asses, should not we seek for lost Souls? if *Nehemiah* repaired the broken walls of *Jerusalem*, should not we re-edifie the downfalls of the Church. Is there no Balm in *Gilead*? is there no Physitian there? why then are not the hurts of the daughter of my people healed? Yes, we should leap into the water to save men from drowning, and venture amongst Swords, and Spears to rescue Captives? If *Nathan* had not rebuked, *David* had slept long in a polluted bed; if *Huldab* had not pronounced the threatnings of the Law, *Josias* had never been so famous for a melting heart; if *Saint Peter* had not called the Jews murderers to their faces, they had died under the guilt of the heaviest bloodshed without a penitentiall pricking; if *Saint Paul* had not severely reprehended the *Corinthians*, they had connived at the incestuous person, and



he had never been purged out as leaven, nor had they purged themselves with the sharpe Potion of a godly sorrow; there is nothing more beneficiall to a recklesse sinner, then a Christian reprehension, and opposition. *Marius* accusing *Elpidophorus* the Apostate, and shewing him the Baptismall Garment, that he had wrapped him in after he had taken him out of the Font, reclaimed him from his backsliding. *Gregory* of *Tours* blaming sharply *Chilperick* for taking part with the Sabellian Heresie, converted him. *Desiderius* preaching of Charity and justice, before *Geyza* King of *Hungary*, made him send for his brother *Salomon*, and with tears to restore the Kingdome to him. *Landelius*, of a thief, was made a strict and upright liver by *Ausber's* shewing him his wretched demeanour. *Sbigneus* Bishop of *Cracovia* resolutely reprehending *Uladislaus Jagello* his King, he did not only make him a pattern of reformation, but he drew such affection from his royall brest, that he sent him Queen *Heduces* marriage-ring for a present. Sin would never flourish with such a green top, if wicked men were but hewen down by the Prophets. *Hos.* 6. 5. there would not be so many undutifull children playing mad pranks, if the earth were but smitten with the rod of Gods mouth, *Esay* 11. 4. If this Lion did but roar, the Beasts of the field would tremble; if the Watchmen of *Ephraim* were with his God, he would awaken the whole Land to duty. But alas, the Priest hath lost his golden snuffer to clear lights, or his molten Sea to wash sacrifices; he doth put honey into the sacrifice, hee doth save the Soul alive which should dye, *Ezech.* 13. 19. He doth dish out all his cippets according to the palate of the Age, and limb out all his Pictures as they may best please the eye; his Doctrins do limp if the times do halt, as *Clisophus* the Sycophant of *Philip* feigned himself lame, because his Master had through a wound a laking legges; he hath smiling transfigurations, if his *Grandeess* be but blith, as *Carisophus* the Parasite laughed afar off, when he saw *Dyonisius* merry with his Friends. But is this to divide the word of truth aright, to walk with a streight foot towards the Gospell? to declare the mind of God as of sincerity, and in the sight of God? Is this the way to awaken consciences, and to save souls? No, to cast conscience into a sleep, because the noise of their sinns do not tingle in their ears; and to fetter Soules to Hell, because mens chaines are not shaken about their heels. The best Preacher is the faithfull Reprover, he is the true Pleader. Doth not God so? Yes, *Jonas* is passionate, but God doth oppose him; he is eager upon a cruell bent, but God doth increpate, and interrogate him, *Should not?*

Fifely, this serveth to shew, that sin doth carry a self-conviction

viction with it, for God doth but say, *Should not*, and hath *Jo-*  
*nah* any thing to say against it? No, here is a question out of  
 question, a conviction beyond contradiction. What should  
 I say? wicked things take away all excuse: he that doth ill,  
 can be no Advocate for himselfe, his soyl must stick upon  
 him, for he cannot assoyl himselfe. He that doth plot sinne,  
 doth *consult shame to himselfe*, he needeth no Jury to passe up-  
 on him but his own confession; nor no Judge to sentence him  
 but his own conscience, he is *condemned in himselfe*: there is  
 in him the mother of feare, the smart of the wound, the burning  
 furnace, the thorne sticking in the flesh. See we not it in many clear  
 examples? Yes, *David* when he was charged with his sinne,  
 hath he any thing to excuse himselfe? No, we have the guilty  
 man acknowledging the fact. What saith he, but that  
 which would declare himselfe a witless creature? What an-  
 swer doth he return, but that which scandals any wise man?  
*I have sinned, and done very foolishly*. When the unworthy guest  
 is reprehended; *Friend, how cam'st thou hither, not having on the*  
*wedding garment?* Doth he not put up the check in silence? yes,  
 there is no Respondent to be heard of, a *Nihil dicit* is return-  
 ed. He doth speak so little, that he cannot speak; *For the man is*  
*speechless*. *Radolph* having fought a battel against his liege Lord  
*Henry 4<sup>th</sup>* being wounded in his right hand, he needed no bo-  
 dy to tell him why he suffered; no, he was privy enough to his  
 own fault, for saith he in anguish of soul, This is the hand  
 (wounded from heaven) with which I sware allegiance to the  
 Emperor *Alphonfus*, the 2<sup>d</sup> of *Naples*, when *Charles* the eighth  
 came into *Italy* to invade his Territories, his Fathers Ghost ap-  
 pearing to him, wishing him to deliver up his Crown for the  
 sin he committed in the way called *Glareas* there was no want of  
 a Monitor to hasten him out of the Country, for his own con-  
 science chased him away for that known sin. When *Simon*, a  
 young man, had done many execrable things against his owne  
 Country, the *Scythopolites* entring the Nations, and having  
 in one place slain thirteen thousand, his own inward guilt  
 made him to preface sad things to himselfe; for, said he, *This*  
*is the time of divine vengeance for all my sins*. So that every wick-  
 ed man is his own Intelligencer; he doth keep more then  
 Quarter-sessions in his own bosome, without hue and cry, he  
 can find out the Malefactor, and bring the Prisoner to the Bar.  
 O then that men plead ignorance to their own crimes, or  
 make themselves the greatest strangers to their owne delin-  
 quencies. What, charge them with such errorrs? No, they  
 beat out all with high looks, and daring defiance. It is pre-  
 sumption, and peril, to name such sinnes in their hearing;  
 howsoever to particularize them out for their personall de-  
 faults.

*dispositio*  
*Mater formidi-*  
*nis Chryl. Gra-*  
*vamen la fionis.*  
*Cal.*  
*Glubanus ar-*  
*dens Picrius.*  
*Spina infixa*  
*Jeron.*  
*Habemus con-*  
*fitemem remm.*

*Hac est manus,*  
*quâ Henrico*  
*Domino meo*  
*fidem firmavi.*  
*Cranz. lib. 5.*  
*Metrop. c. 16.*

*Guicciard. l. 1.*

*Tempus divina*  
*vindictæ sce-*  
*lerum suorum*  
*adesse. Joseph.*  
*Bell. Judaic.*  
*lib. 2. c. 19.*

faults. Men will not acknowledg their own debts, nor confesse the false coyn they have minted *Master, it is I?* What, *Judas* the Apostle, *Judas* a Traytor? Christ himselfe shall almost be accounted a slanderer to imagine it, or affirm it. *Is thy servant a dog, that I should doe such things?* no, rather *Elisba* is a dog, thus to bark against a man of worth. *Why weepest thou my Lord?* No, thou mightst spare thy censures, and spare thy teares; thou hast mistaken the man, for *Hazael* doth find no such cruell heart in his bosome. *Thy servant went no whither*, saith *Gebezi*, 2 King. 5. 25. *Gebezi* a ranger? a bribe-taker? no, *Elisba* doth wrong his good servant; his spirit brought him false information, when it told him it went with him; he doth stand in his Masters presence like one that never stepped over his threshold, nor never was out of his call; *Thy servant went no whither. I have obeyed the voyce of the Lord*, saith *Saul*, If ye will believe his own tale, he was *Saul* the dutifull, and devout; not *Saul* the irreligious, and sacrilegious; though the Calves of the *Amalekites* bleated in his ears, and *Agag* the Portentious strutted up and down in his Camp, yet he had taken no more then he should take, and killed as much as he should kill; he had been obsequious, and strict, a most precise servant; *I have obeyed the voyce of the Lord*. Thus men behold their selves with another face, than they can see in the glasse of their own conscience; let their sinnes be never so heinous and prodigious, yet with the Whore in the Proverbs, they wipe their mouthes, and go their way, and say, *I have not sinned*. But oh beloved, why doe ye thus hide your selves from your Gods eyes, and convey out of sight your owne records? hath not every man a genius attending upon him? & doth he not carry about him a Day-book of his constant and continuall practises? Yes, and if he doth not look the better to it, this Genius will be a dis-genius to him, and this Day-book will prove a black-book to him; for how audaciously soever men in the foulest facts justifie their innocency, yet this defence is but for a short time, for ere long with shaking heads, blushing cheeks, and glaring eyes, they shall be enforced to charge themselves with that, which they now would clear themselves of. Doth not sin carry a conviction with it? Yes, see it in *Jonah*; God doth but interrogate his conscience, he had enough within him to resolve whether he were not erroneous, and God just: for what other sense can there be given of this solemn question, *Should not?*

Sixtly, Whereas God doth plead, and *Jonah* doth submit, for he doth return no answer to Gods interrogatory; it doth teach us further, that if we be penitent, we should be silent; we should not quarrel out our sins, but as before we were brought

brought to conviction, so now we should forbear contestation. Apprehension of sin should be fuller of dejection than defence, of remorse than justification; the tie should be so forcible, that it should tye up our tongues, as if we had nothing to say for it, nothing to say after it. Not he which doth still fight, but he which doth lay downe his weapons doth confesse the victory. *Demamah* doth come of *Damam*; *Domitus est*, he is conquered; and indeed, the silent sinner is the onely vanquished man. *Simonides* was wont to say, that they whose lives were bad, their greatest honour was their silence: for as *Democritus* said, what more unseemly, than that they which knew not what to speak, could not hold their peace? for, canst not deny thy errors, and yet canst not refraine language? Doth not thy conviction strike thee dumb? Yes, we must pluck down the swallowes nest; for that bird, though it cast down never so much dung, yet it is so far from being ashamed of it, that it doth never leave chattering. But God forbid, that the defiling sinner should be so full of noise: no; *true repentance* doth not know how to speake, or howsoever is sparing of speech. It is an Adage, That silence doth adorne a woman; much more a Convert; for where should there be found more modesty, than in an humble soule; find we it not in scripture? Yes, *Ephraim* doth strike upon his thigh, rather then to use Oratory to excuse himselfe: *Job* doth abhor himselfe in dust and ashes, rather than he doth turne Proctor for his sins; *Mary Magdalen* is full of teares, but not of words; the Publican doth abound in knocks, but not in speeches. And assure your selves, that dumb gestures are fitter for repentants, then high phrased bablings, Pharisaicall boastings and stridulencies. Oh then that we cannot make the criminal man to hold his tongue, that we cannot silence the talking sinner; that though his bell be riven, yet his clapper is not taken out; that though the statute of Bankrupt be sued out against him, yet he is walking the streets, and hath something to say for his reputation. Do we not see that open drunkards, known oppressors, publique quarrellers, mischievous disturbers of Church and State, are rite of their tongues? Oh where shall we finde inarticulate guilt? what crime is there that is not answering, and Rhetorising? yes, full of replication and retortion. But is this to be *Jonah*? No, they may sin with him, but not submit with him? he is refelled, and he hath instantly done with anger, and argument? as full of words as he was before, yet being pleaded out guilty, he doth not whisper after Gods interrogatory, not so much as say, may it be? shall it be? can it be? it must not be; no, he doth end like a man both convinced, and silenced with Gods should

*Quorum indecora esset vita, maximum decus esse silentium.*

*Hirundinem in domo non suscipiendam esse. Jeron. l. 2. Cont. Ruffin. Nescit penitentia loqui. Calliodor. Mulierem ornatur silentium. Adag.*



## Part 2.

Now let us come to the Spring-head : *1. Hadst thou ? and should not I ? Am not I thy match ?* nay, if thou considerest the matter truly, Am I not thy better ? Doe I not excell thee by many degrees ? What then, hadst thou liberty, and shall not I have authority ? *Hadst thou, and should not I ?* We had the *Pleander* before, and now we have the person to be justified. God doth defend his own right, stand for his own prerogative, maintaine himselfe against *Jonah*, to be above *Jonah* : for, *hadst thou, and should not I ?* From hence observe, That *God is supream*. For if man hath a power in any thing, God hath a greater : can man vie titles with God ? no, *All my bones shall say, who is like to thee ?* If all *Dauids* bones were *Quiristers*, they should chaunt out nothing but Gods perfections : *Lord, who is like unto thee ?* And indeed if man can do something, who is the possessor of a few Mud-walls, Parchments, and Parkes, Rentalls, and Royalties : then what is God, who is the Possessor of Heaven and Earth ? *Gen. 24. 1.* If man, who is but a shining Gloworme below ; then what God, who is the *Majesty on high* ? *Heb. 1. 3.* If man, who can be beheld without danger ; then what God, who cannot be eyed without expiring ? *whom no man hath seen, nor can see, 1 Tim. 1. 16.* If man who doth carry no flames in his skin ; then what God, who is a *consuming fire* ? *Heb. 12. 29.* If man who is but a Saint by infusion ; then what God, who is the *King of Saints* ? *Rev. 15. 3.* If man, whose knowledge doth reach no further then his own heart ; then what God, *which can declare unto man what his thought is, Amos 4. 13.* nay, who is greater then our heart, and knoweth all things ? *1 Job. 3. 20.* If man who cannot make a Gnat, a Spire of Grass, nor an Hair white or black ; then what God, who is the *former of all things* ? *Jer. 10. 16.* If man, who hath much ado to get a little pompe ; then what God, with *whom is the greatness of excellency* ? *Exod. 15. 7.* If man who can hardly for a while keep his own spirit within his own body ; then what God, who is the *Lord of the spirits of all flesh* ? *Numb. 27. 6.* If man whose power is limited, and whose designs may be frustrated ; then what God, who is so great, *that none can stay his hand* ? *Dan. 4. 43.* If man who is but of yesterday ; then what God, who doth inhabit eternity, *Isa. 57. 15.* If man who cannot span the compasse of his own body ; then what God, whose right hand *spanneth the Heavens* ? *Isa. 43. 12.* If man, who at most doth but dwell in an Ivory Palace ; then what God, who dwelleth between the *Cherubims* ? *2 Sam. 6. 2.* If man who hath his dayes set, and there is a stint for his greatness,

ness, then what God, *Who liveth for ever, and his Dominion is everlasting.* Dan. 4. 34? If man who cannot make a Pillar to quake, nor melt a flint, then what God, who can make the Mountains to quake, and cause the hills to melt? Nah. 1. 13, if man who cannot walk but in a calm, and that upon firm land; then what God, who hath his way in the whirlwind, and his path in the mighty waters? Nah. 1. 3. Esai. 43. 16. and yet must man be such a man, and God be undeified: Shouldst thou have freedom, and God be abridged? *Hast thou? and should not I?* What art thou? what is God?

1. What art thou? the crackt sherd of a ruine, the broken bough of a windfall, the splintered plank of a shipwrack; *Adams Ulcer*, the wrimpled skin, stark hand, blind eye, chap-fallen lip of that old man; the lake-diver, the furnace-brand, the brimstone-match of that cursed man. *Above all evils Man is the worst every beast hath one evil, but man all.* Whatsoever man was at the first creation, yet he may be carried now to some Stage, as a strange Beast to be shewn as *Laerius* saith of *Stilpon*. As ye cannot find a Fish without scales, so ye cannot find a man without strange Finns. Instead of men we are like wild Vultures in the Woods. *Aristotle* that had searched mans intralls, nay, which by his deep wisdom had dissected him, for who could better have done this, then that rare Anatomist of Nature? Yet what saith he of man, but that he was the spoil of time, the mockage of fortune, and image of inconstancy. Therefore *Plotinus* was wise, who when *Amisus* would have his Picture drawn, denied it him, intimating that it was in vain to take the Picture of a wretched creature. Indeed man is so miserable, that *Silenus* told *Midas*, that the best thing were, not to be born at all, the next thing was to die soon. Let man seem to enjoy never so much outward greatnesse, yet mans life is but a Comedy, whose last act is death. *Solon*, that by the Oracle was prononnced to be the wisest man of his age, said, that man was but rottennesse in birth, a beast in his life, and worms-meat in death. Man art thou not thus? canst thou not apprehend it? wilt thou not believe it? then let me a little further decipher thee, skin thee, and unskin thee. At thy first conception oh that thou couldst see thy self! Thou art but a drop of basenesse, a spermatick stein, thou art gendring many months to get flesh, and skin upon thy bones, thou suckest unclean blood, and dost swim in a loathsome puddle, thou puttest out thy head like a beetle out of a dunghill, thou art groaned forth with the half slaughter of thy Mother, thou art plucked out of the womb, and dost lye in the eyes of all like an hideous fright, there is not an hair of thy head, not a tooth in thy mouth, thou lookest like raw flesh, yea, like a pro-

*Pra omnibus malis homo est pessimus; unaquaeq; bestia habet unum malum, homo omnia.* Chrysost.

*Laert. l. 2. c. 12. Aelian var. hist. l. 10. p. norm. l. 1. de rebus gestis Alphonfi.*

*Stob. Ser. 96.*

*Erasin. l. 8. apoph.*

*Optimum non nasci, proximum cito aboleri.*

*Comadia vita nostra, cujus ultimus actus in morte.* Aen. Syl. lib. 3. com. Alphonfi. *Puerredo in ortu, bestia in vita, esca vermium in morte.*

prodigious clodder, this is thy entrance; and when thou art rinsed and perfumed, thy navell cut, thy skull seamed; and by the Midwives art, made fit to receive the Babes kisse, thou dost hang upon the brest, or art fed with spoon-meat, thou art rocked in a Cradle, wrapped in swadling-clothes, watched, and waited upon, carried in the arme, led by the hand, learned to go, taught to speak, before thou canst give one sensible expression of a reasonable creature; And afterwards when by much nurture, and education thou hast gotten some rudiments into thee, whereby thou mightst declare thy self a man, what manner of man dost thou witnesse thy self to be? even at thy ripe age, what are thy gestic, and guises, and garbs, and modes: Thou risest in the morning out of thy bed, where thou hast lain so many hours forgotten of thy self, thou clothest thy self like one ashamed to be seen without his Vest, thou callest the water to wash off thy nights filth, thou pickest thy nasty ears, thou purgest thy fowl nostrils, thou clenst thy polluted teeth, and by degrees when thou art comely, and terse, spunged, and powdered, every hair set right, and every abiliment put on, what is thy daies work? how dost thou spend pretious time?

If thou beest for profit, thy ranges are known; after thou hast called up thy servants to hunt for gain at home, thou thy self as one in full quest for lucre abroad, art visiting other mens Storehouses, searching their Warehouses, ransacking their Cellars; Thou goest to the Customhouse to try what exporting, and importing there hath been, thou reparairst to the Exchange to examine what Merchant thou canst meet with, with whom thou maist truck in Minivers, and Tissues, Musks, and Civets, the teeth of Elephants, the bones of Whales, the stones of Bezars, the claws of Crabs, the Oyles of Swallows, the skins of Vipers, yea, be it but in black Coal, black Pitch, white Chalk, or white Sope, rusty Iron, or abominable Mummy, it will serve the turn; or if thy merchandising fail there, thou turnest thy trading another way, to seek about for a License, or a Patent, or perhaps to pry out some decayed Heir, or foundred Gallant, that thy Ferret might be sent forth into that borrough, or thy Setting-dog let loose to drive that Convey, to hook in some Mortgage, or to prey upon some forfeiture; and if all these devices will not take place, then thou stirrest thy leggs to gosuck Venome from a Petty-fogger, or Magick from some Conjuror. And thus doth the drudge of the world spend his day.

If thou beest for bravery, I cannot follow thee by the track, nor find out thy various Motions. The Gallant is counted a wild creature; no wild Colt, wild Ostrich, wild Cat of the Moun-

Mountain, comparable to him, he is indeed the Baffoon, and Baboon of the times; his mind is wholly set upon cuts and slashes, knots and roses, patchings and pinkings, jaggings, taggings, borderings, brimmings, half-shirts, half-arms, yawning breasts, gaping knees, Arithmetick middles, Geometricall sides, Mathematicall waists, Musickall heels, and Logisticall toes. I wonder he is not for the Indians branded skin, and ringed snowt. His phantastick dotages are so many, that he hath a Free-School, bookish about inventions for him; nay, an Academy of wits, studying deeply to devise fashions according to his humour: Know ye not the multitude of Students, Artists, Graduates that are subliming their notions to please this one Light-head? Then hear them by their names, Perfumers, Complexioners, Feather-makers, Stitchers, Snippers, Drawers, yea who not? yet amongst these doth the Nitid Spark spend out this time: this is the Gallants day.

If thou beest for dainties, how art thou then for spreadtables, and plenished Flagons? thou art but a Pantry-worm, and a Pastry-fly. Thou art all for inlandish meat, and outlandish Sawces, thou art the Dapifer to thy Palate, or the Cupbearer to thy Appetite, the creature of the swallow, or the slave of the weland. The Land hath scarce flesh, the seafish, or the Air fowl curious enough for thy licorous throat; by thy good will thou wouldst eat nothing but Kids and Fawns, Carps, and Mulletts, Snipes and Quails; and drink nothing but Frontiniack, white Muscadines, Leathick-wine, and Vine de pary. Thy Olies and Hogoes, Creepers and Peepers, Italian Cippets and French broaths, do shew what a bondman to the paunch thou art; even the Idolatour of the Banqueting-house. *Thy belly is thy God.* Thus doth the Glutton wast out his Pilgrimage: this is the *Epicures* day.

If thou beest for lust; what an Itinerant art thou? canst thou mark thy Foot-prints: whither thy leggs, and thy eyes carry thee? thou shouldst be looking upon her that was once the desire of thine eyes, and embracing her that was given into thy bosome, and paying wedlock-rights to her, that was the wife of thy covenant; but thou hast plucked out that eye that thou didst fix upon the face of thy first Love, thou hast pulled back the hand which thou didst give in marriage, and cancelled the bond that thou didst seal with solemnity upon thy Nuptiall day, and thou art no longer for a chaste wife, but for strange flesh, even like a fed horse neighing after a new Paramour: Thou hast forsaken thine own threshold, and art laying wait at thy neighbours dore; thou hast left the bed undefiled, and art for a Couch of dalliance: thy wives breath is

H

distantfull,



distastfull, her face displeasing, and her company odious, and thou art now for amiable Paragons, for Nymphs of beauty; these are those whom thou didst court, and complement, hunt for, and haunt their society; to which thou dost stretch out thy chaunting tongue, and grasping arms; to which thou dost engage thy swarty heart, and blacker Soul. When thy wife can scarce have fragments, these shall have banquets; when thy wife can scarce have fair language, these shall have Dorian musick; when thy wife can scarce have seemly rayment, these shall have vails, and rails, cutworks, and networks, blew silk, and Purple, Jaspers, and Saphires; when the wife must drudge at home, these shall dance abroad; when the wife must walk on foot, these shall be coached. The Bride is cast off, and the Bedfellow embraced, the Spouse rejected, and the Curtisan entertained. Howsoever the wife is tendered, and respected, dieted and robed, sure I am, these are fed, and clad, men will run into Debtbooks, lay in Jailes, and oftentimes hang on gibbets for these. And thus doth the voluptuous man measure out his time, trickle out his hours; this is the Sensuall mans day.

Thus man thou art skinned, and when thou art unskinned, what manner of wight art thou? the prodigie of the world, the horror of the senses, fit for nothing but to be hurled upon the dunghill of nature, or to be hid in the vault of lothsomnesse; within four daies thou wilt stink above-ground, within four months thou wilt rot under-ground, thy Heirs do challenge thy Coffers, the worms thy Carcasse. *Whose shall all these things be? Whose shalt thou be?* Within a short time there will be as little seen of thee, as of a Banquet eaten up to the bones, as of a Vessell drawn out to the dregs, as of a Castle rased to the last stone, or a City burnt down to ashes.

Oh man then, thou mist of fancy, thou bubble of pride, why art thou enamoured upon thy self? No, if thou couldst take the right glasse to behold thy physnomy, thou wouldst abhor thine own face. Beware therefore how thou dost set too high a price upon thy self; no, leave thy self magnifying humours, for when thou hast reduced thy self into thy true materialls, either living, or dying, *who art thou?*

But thou wilt say, thou art injured in t brights, much is suppressed that might make thee eyed with honour? What is that? that thou art the Image of God, and a partaker of the divine nature. It is true, grace is a lustre, and sanctification, a Splendour; But bring all these perfections together, yet if thou wert as chaste as *Joseph*, as meek as *Moses*, as just as *Samuel*, as righteous as *Job*, as zealous as *Elias*, as full of divine raptures, and extasies as *Enoch*; yet whose are all these qualifications, and

and endowments ? alas they are none of thine, they are not the gifts of nature, but the gifts of the spirit, therefore what hast thou to doe to glory in anothers largesses ? thou maist have the comfort in them, but God must have the praise of them. Besides, if thou couldst number thy sinnes with thy services, thy wants with thy gifts, thy errors with thy graces, thou wouldest think thy selfe but a pusill Saint. *Jobs* clothes did defile him, and we have filthinesse under all our skirts. *If thou shouldst be extream to marke what is done amiss, who is able to stand ?* One trespass takes away the honour of much obedience ; howsoever, multitude of guilts doe obscure the brightest Saint. Therefore seeing thou are peccant under a state of grace, yea considering thy dayly and infinite failings, let not the purest creature face heaven as a worthy ; for in respect of thy regeneration, and election, if thou dost lay to heart how much of corrupt nature doth remaine in thee unmortified, and feel the running soare of concupiscence breaking out continually with putrified matter, why shouldst thou be arrogant of thy virtues ? or make sanctification an ostentation ? No, thy blemish is apparent, therefore as holy as thou art ; yet, *who art thou ?*

2. What art thou ? But what is God ? Oh his name is eminency, his person perfection. He is *Adonai* of *Eden*, as if he were the basis of the whole world. He is *Jah*, as if he had nothing but *Being* in him : He is *El*, as if he had all power in him : He is *Shaddai*, as if he had all-sufficiency in him. Alas, how can I describe him ? or tell the world his ineffable properties ? He is so bright, that he is invisible ; so past understanding, that he is incomprehensible ; so steady, that he is unchangeable ; so wise, that he is omniscient ; so powerfull, that he is omnipotent ; so boundlesse, that he is infinite ; so endlesse, that he is eternall. Oh how are mine eyes dazeled in looking upon this Sun ? how is my soul in a trance, when it doth fall into these divine raptures ? *Simonides* took time to tell *Hiero* what God was, and no time at last was sufficient to draw from him an answer : for said he, *The longer I doe consider upon it, the more obscure it doth seem to me.* *Euagrius* hearing men make long Orations of God, he wished them to forbear, for that which is ineffable is to be adored with silence. *Attalus* the Martyr, being desired to tell what was Gods name, he said he had no name. *Cato Uticensis*, said well, *In divine things there is a great deale of darknesse.* A man may erre no where more perilously, nor search for any thing with more difficulty. God is so great, that he wants a known Cause by which he should be demonstrated, and a Genus by which he should be defined : he is so great, that he hath heaven for his Court, and Angels for his ministring spirits, which is one, and yet three ; one in essence, three in existency ; in no

place,

*Quanto diutius  
considero, tanto  
res obscurior  
mibi videtur.  
Cic. de nat.  
Deorum.  
Quod ineffabile  
est, silentio ad-  
randum esse.  
Socrat. Eccl.  
Hist. lib. 6.  
Nomen non ha-  
bet. In rebus  
divinis multum  
esse caliginis.  
Nec periculo-  
sis alicubi er-  
ratur, nec labo-  
ri opus queri-  
tur. Aug. 13.  
de Trinit.*

place, and yet every where, to whom all men are as Grasshoppers, and the vast Ocean as the drop of a Bucket, who can see in the dark, and search hearts; which every year doth sustain whole nature, and every day doth feed a whole world, which doth preserve Saints in Dungeons, & confound Tyrants in their Thrones; which doth shake the Universe with earthquakes, and amaze the stoutest with Thunder; which is tyed to no Law, and yet is pure justice; which hath no hand, & yet can do all things, which can nourish men without bread, and heal men without physick; which can take away the spirits from the living, and raise the dead; which is an universall surveyor, and will be an universal Judge; which can punish with unquenchable fire, and ravish with unspeakable joy, whom Heathens confesse, Christians believe, and Angels adore; whose praises not a Quire of Seraphims can chaunt forth, whose perfections none but a Trinity it selfe can describe. Oh man therefore think upon God, and leave thinking upon thy self; consider his transcendencies, and be appalled at thy insufficiencies; thou art but a Minim to the Almighty, but a meer nothing to the All, All-God. *Who art thou? What is God?*

Howsoever, if thou beest great, God is greater; if liberty doth belong to thee, let it not be denied God: for, *Hadst thou?* and *Should not I?* Yes, God must have a precedency in actings above man.

*Appetitus rei  
non habita. Aq.*

*Ordinatio erga  
rem amalam.  
Idem.*

1. Because he is a free Agent; the Stoicks indeed did tie their Gods to an *inexorabilem*, a fate that over-ruled them; but God is liable to no such destiny, his will is not as mans, an appetite of a thing not had (for he which hath all things, what can he desire more for complacency?) but his will is onely a decree, or purpose concerning a thing beloved. He doth will every thing out of affection, not necessity: He doth love himselfe necessarily, but all other things ultroneously. In all the good things we doe enjoy, we can see nothing but the efflux of favour: God doth not regratiate, because we cannot ingratiare; we should never find God a comfortable Agent, if he were not a free Agent: we doe not engage God to blesse, he is not led along by the chain of our deserts; for *who hath given unto God first?* No, *I have loved you freely*; there is no promeriting, or prompting of kindness: And there is nothing that God doth by constraint, or violence, but his own pleasure is the attractive of all his workings, for *he doth all things according to the counsaile of his will*. This is the manner of Gods actings, can man equall him? no, man is carried oftentimes contrary to his own inclination, and doth vary from his inward principles, the imperate act of the will being contrary to the elicit; for how many of mans actions are involuntary? that though the will cannot be compelled

pelled, yet the outward execution is captivated & mancipated. Yea, whereas Man hath many interpositions and oppositions (for what a slave is man to objects, motions, examples, and commands) yet can God be thus intercepted & impeded? no, *he is one in mind, and who can turn him? he doth whatsoever he will in the armies of heaven, and the Inhabitants of the earth, and no man can stay him, nor say unto him, what dost thou? What his soul desireth, that doth he. I will doe whatsoever I will. Whatsoever the Lord pleased that did he, who hath resisted his will?* Thus then ye see the difference betwixt Gods and man in acting; and if man may lord it, how much more the Lord *Paramount*? If man which is but an implicated and mixt Agent, how much more God, who is an extricated and free Agent? *Hadst thou, and should not I?*

Job 23. 19.  
Dan. 4. 35.  
Job 23. 13.  
Isai. 46. 10.  
Psal. 135. 6.  
Rom. 9. 19.

2. Because he is a wise Agent. Indeed man doth bear a name for a very prudent creature; yea some are so famed up for judgment, that they are called *Sages*; but what are these seeing persons to the all-seeing God? no, this shutter of the flesh doth hinder mans light from shining, *the form is streightened by the matter*; but God being wholly immateriall, a pure spirit, he cannot but transcend man in wisdom. Man doth know all things externally, for acquiste knowledge is gotten from abroad, and infused knowledge is communicated, but God hath no derivative knowledge; to know any thing, he doth but reflect upon his *own* essence; those Ideas which are conceived to be in God, doe containe all intellectuall species; therefore, *who hath been his Counsaier, or taught him at any time?* Mans knowledge doth come with much tediousnesse; for how long is he learning of his lesson? But Gods knowledge is instantaneous; He doth understand all things in one, for the intellect being in act, there is an end of further inquiry. Gods present intuition is fixed upon every thing that is to be known. Man doth but know things in time, and which do really exist; but God *calleth* things that are not, as if they were: for whereas his knowledge is measured onely with his eternity, what is there from everlasting to everlasting, that is out of the verge of his knowledge? *no; entia*, things that have any being with all the limits of time, he doth understand by the knowledge of vision; and *non entia*, which are not, nor ever shall be, he doth understand by the Mirrour, that is by the knowledge of his own unlimited wisdom. Man doth understand but few things, for we do boast of wisdom; but how short principled are we? there is an unknown land which we have not yet coasted, there is a Labyrinth that we want yet a clew to pass through. If wisdom should unlock her great Library door, we would thinke, that we had many Authors yet to peruse, yea, *Decades*, and *Pandects* yet to turn over. Knowledge puffeth up, but the Mercu-

Coarctatur forma per materiam. Aq:

Reflexio in se ipsum. Essentiam.

Omnia intelligit in uno.

Terminus discursus. Presens intuitus Dei fertur in omnia cognoscibile.

Scientia visibilis; scientia simpliciter intellectiva.

Terra incognita.

rial



inculti &amp; infcii.

Heb. 4. 12.

Job. 37. 17.

Vt nihil sit ex

tra; Quamvis

infinite sunt mul-

tas sit numerus,

non tamen est

incomprehensi-

bilis et, cuius

scientia non

est numerus.

Aug. l. 12. de

Civit Dei. c.

18.

small brains would judge that they were but ungifted, and simply endowed to what they should be. But what; hath God to learn? No, all things are naked before his eyes with whom we have to do. He is perfect in knowledge. The adæquation, or extent of his knowledge is such, that nothing can be beyond it. Though there be no number of infinite things, yet this is not incomprehensible to him, whose knowledge hath no number. Man doth things oftentimes improperly, and with great indiscretion; he knoweth not how to keep his boundaries; he doth either too much, or too little; he is either too early, or too late; too eager, or too slow; whereby he hath more scandal, then honour in his undertakings. But is there any such indecency, or incongruity in Gods actings? No, he is neither redundant, nor deficient; look upon all his works, and see how thou maist magnifie the eutaxy concipiency, fitness & fulnes of them, yea, thou maist cry out in wisdom; *thou made them all*, they are brought forth in number, weight, and measure. Now if blind man doth assume so much to himself, how much more he, who is all Eye? If the half-witted Agent doth stand so much upon his liberty, should not the wise Agent? *Hadst thou?* and *Should not I?*

3. Because he is a pure agent. Man indeed is pure, but he is but a half-washed Creature, the Clean water hath not taken out all his steines, nor the spirit of Sanctification all his filth. No, man hath in him perfection of reality, but not of regularity; of integrity, but not of integrality; of adunation, but not of adæquation; of intension, but not of extension; or as (they commonly call it) of parts, but not of degrees; for though the Land of Promise be won, yet the Canaanite doth dwell in the Land; though grace be infused, yet concupiscence is not expelled. Now who can look for an absolute pure creature with such a mixture of naturall corruption? *Who can bring a clean thing out of filthiness?* No, Man indeed doth many a good action, but the black Ethiopian begetting the child, though it doth live, yet the Parents skin is seen upon it; such a person may be Evangelically accepted, but he might be Legally cursed. For what one absolute thing can the holiest man pride himself in? No, though he be converted yet being partly unregenerate, his very tears do draw a soil from his eyes, and his prayers from his lips, and his duties from his fingers, and his thoughts from his heartstrings; for he cannot weep as he should; nor pray as he ought, nor obey as is required, nor think as is enjoined. *Wo to the laudable life*, if God should be severe: the most fined wheat doth grow with a chaffy husk, the purest Gold hath some base oar mixed with it; the completest actions of men have an adherency of evill cleaving to them; there is either wanting something of mortification, or faith, or zeal, or constancy

Versitudo  
Vili. Aug.

stancy in it we either mingle some sin with an eminent virtue, or we neglect a greater good for a lesse; or we sever the pleasure of godlinesse from the trouble, or we do good only for the sake, or are led only by example; or rest upon the outward action, or mind not the object, or do not take opportunity, or are guided meerly by successe, or are too disdesignfull, or too slippery; or too confident. Oh there are a thousand waies, whereby a service may be disparaged, and guilt creep into the most magnified act of reformation, or devotion. In a pure, impure Creature, who can look for exact sanctity? No Man; the best man is but a defiled Agent. But is God no more perfect? yes, he is *Holy, Holy, Holy*; uncreated holinesse, essentiall holinesse, holinesse in the abstract, eminently good, only good, the chief good; who hath given all the Laws of holinesse, and doth inspire all the motions of holinesse, and doth water the root, and ripen the fruits of holinesse; who hath given us an holy calling, and holy Priesthood, and holy Sacraments, not onely his holy Angells to direct us, but his holy Son to die for the guilty, and to purge the defiled. Now, can he have any corruption in his actions? No, *Are not my waies equall?* Ezech. 18, *What iniquity have your Fathers found in me?* Jer. 2. 5. *No, I am the Lord your holy one.* El. 43. 15. *The Lord is holy in all his waies, and just in all his works.* So holy that no creature but out of meer compassion, can be looked upon by those pure eyes, the holy Angells do put vails before their faces. The very foundations of the earth would shiver, the fabrick of Heaven would fly into splinters, the Crown of God would fall from his head, and his white Throne crack in pieces, if Gods works had any blame, or blemish in them. Let us look upon them all, and with admiration in our hearts, and hymnes in our lips, let us discern nothing but beauty, brightnesse, purity, and perfection in them. God is not only *glorious in Majesty*, but *glorious in holinesse*, Exod. 15. 11. his grace equall to his infinitnesse, and his sanctity to his eternity. Man may every day be made a Divell, yea, for his best action, judg'd to Hell. But shall these seek for a Malignant in Heaven? or call God *Delinquent*? If frail man, who hath in him as much error as truth, as much disobedience as duty, and as much guilt as grace can have approbation in his actions, shall not Gods works be justified? If man can go for an Agent, who is so steined, shall not God, who is such a pure Agent? *Hast thou, and should not I?*

Application.

1. This serves first to shew that there is one above man to be thought on. Man I confesse doth look high, but to what end doth he lift up his aspiring head? No, this daring generation must be tamed; for let man be never so great, yet he hath his Superior; let him plead all his rights, yet here is one which doth

*Quid profuit  
altum? Exceisse  
caput? Cland.  
Audax Japeti  
genus. Horace.*

doth out-priviledge him; for *hast thou?* and *should not I?* On then that we hear none but mans name, and look no higher then mans face; that we burrough below, and dwell at the sign of the naked man. That man which doth come out of the slume-heap, & is but a potfull of ashes, a bottle of dreggs, a patched garment of old Adams tatters, whose breath is in his nostrills, and his daies but a span long, which doth walk upon the same miery Earth, and refresh his lungs with the same moist air with us; who hath not a mouth wider, nor teeth sharper then our selves; which cannot fast in the day, nor see in the night no more then we; w<sup>ch</sup> will faint as quickly, & weep as soon as we; which hath as much want of rayment and need of Physitians as we; which is soaked with Tempests, and frighted with Thunder as well as we; which doth feed with us, tire with us, sleep with us, and will ere long be taken off from his leggs, lye upon a death-couch, be carried out by Bearers, and consume to grave-gelly as well as we, and yet for a few gay clothes, gorgeous building, large rentalls, masterly looks, and menacing threats, we do yield all the honour, and terrour to man, as if we need not look beyond his shoulders, or the top of his Bever. Oh how is the world Potentate-strooke? Grandee-inchanted? we are only waiting at mans heels, listning to the thunderclaps of his lips, fearing his cold irons, and strangling gibbets. But hath not man his equall? yes, though man do swell upon the thought of his high deserts (and great is the haughtinesse of this Achillean race) yet man doth but stand upon the lower ground, he is but an Inferior; for wipe thine eies, chafe thy temples, expostulate with reason, awaken conscience, and see if man be the object to whom all thy regard, and reverence ought to be limited. No, if thou canst lift up thine eyelids, pry into the Heavens, and behold afar off that great Tribunal, where thy last account must passe, thou wilt say thou hast mistaken thy aw, misplaced thy dread. For let there be never such Tremebundoes below, yet this Earth hath not the face of authority, which thou oughtest to stoop unto; No, there is *one higher then the highest*. It is a dangerous thing to fall under mans displeasure, but *It is a fearfull thing to fall into the hands of the everliving God*. What are mans fetters to Gods chaines of darknesse? mans Executioners to infernall Fiends? mans vengeance-corners, to Gods tormenting Tophet? *Fear not them then that can kill the body, and cango no further, but fear him that can cast both body and Soul into Hell fire*. Let summoning, and sentencing man go, and tremble thou at the judging, and cursing God. Here fix thine eye, and fasten in thy conscience the Doomsday-nail. For what is man to God? No, God will not endure Man to be his Competitour, or Competere; he doth plead here a Superiority above man, for *hast thou?* and *should not I?* But

*Aterius tumet  
Sabellus. Mar-  
tial. l. 1.  
Stripis Ar-  
chillea satus  
Virgil. 3. Æn.*

But alas what is all this, but losse of breath? but charming in the ears of deaf Adders, dead Pulpit-haunters; we may preach our selves speechlesse, and our Auditors breathlesse, before we shall sermon-up Gods preheminance: Where is that effectuall Teacher, spirit-lippd Lecturer, that hath gotten God the precedency, and preferment above man? And yet is not this generally known? is it not the cry in every Congregation? the reverberation of the very walls of the Sanctuary, the noise in every ear? the principle in every conscience? do not wise men hear it? and fools understand it? do not old men learn it? and children confesse it, as their known lesson? doth not common reason instruct us, that if God be great, the greater, the greatest he should be made Superiour, Supreme? if man must have his due, must not God have his right? *Hadst thou?* and *should not I?* yes, else never think of God, or speak of God, or avouch a God, if man must be the *Such*, the *Non-such*. How can we walk with God, if we do not consider his power, or acquaint our selves with our God, if we be strangers to his perfections? or stir up our selves to take hold of our God, if we have no feeling of his greatnesse? What a Creature is man amongst his fellow-Creatures? For oh that dumb nature doth magnifie God, and that we are silent in his praises, that the Heavens declare the glory of God, and the Firmament sheweth his handy work; that one day telleth another, and one night certifieth another, that there is neither speech nor language where their voice is not heard, that their line is gone forth throughout all the Earth, and their words unto the end of the World; yea, that Tigers and Unicorns, Stones and Rocks, Fields, and Wildernesles, Fire and Hail, Snow and Vapours, Storms and Tempests, Mountains and all Hills, Fruitfull Trees and all Cedars, creeping things, and feathered fowls do in their kind set out God in his excellencies, and yet that the fool hath said in his heart there is no God, and he that is a little wiser than he (even the reasoning Formalist) hath not God in all his thoughts, that he is not made a Superiour, nor used like a God, for he hath not an eye to look upon him, nor an heart to reach up high enough to him, no he is far above out of his sight. That people in generall do not think of God out of devotion, but conviction, not out of pure honour, but amazing horror. Oh to such a contemning people, who would ever be a Superiour? to such an undevout people, who would ever be a God? Here is a strange Creed and a worse Catechism. Is not every Temple a scandall, and every Pulpit an infamy to such livers? Deserve they Scriptures, or Sacraments, the knowledge of God, or so much as to bear his name? Take away Gods praises, and what is profession? silence his honour, and what is religion? deprive him



of his glory, and what is his Deity? Is not this to the world his Lordship? and to the Church his God-head? doth he not delight in it? doth he not demand it? Yes, there is nothing more deare and acceptable to God, then that we should ascribe greatness to him Deut. 32. 3. *Speak of the glorious honour of his Majesty*, Psal. 143. 5. *behold his high hand*, Isai. 26. 9. *Offer the sacrifices of praise*, Heb. 13. 15. for God doth not dwell so much in consecrated walls, as in consecrated lips. *Thou art holy; and dost inhabit the praises of Israel*, Psal. 22. 3. Oh then that we should ever mention God, if we doe not magnifie him; for *who would not fear thee O God, and glorifie thy name?* Rev. 13. 4. Our brutish rites, our titular, customary acknowledgements, are but leane fare upon his Table; we must prepare a pure diet for the divine palate, for he doth feed upon extasies, and raptures. *Oh God, praise waiteth for thee in Sion, and unto thee shall the Vow be performed in Jerusalem* Psal. 65. 1. The praise of his power, and the Vow of his all-sufficiency. We should leave all the specious things upon earth, and think onely on the glorious God. The earth should seem barren, and God fruitful; the Sea dry, and God moist; the Cedars low, and God high; the Mines poor, and God rich; the Stars dark, and God bright. Or, if nature hath any thing in it singular, God should be more admirable; if the Rose be sweet, God should be more fragrant; if the Nightingale doth sing pleasantly, God should seem to be more melodious; if the Lions do roar, God should be more terrible; if the Pearls have lustre, God should have the more splendour; if the air be spacious, God should be infinite; if the marbles be durable God should be everlasting; if the Giants be strong, God should be Omnipotent; if Princes be Majesticall, God should have the true Crown & Scepter. We should take off our sight, and delight from these things, & our eyestrings, & heartstrings should be only towards our God; if we look upon these, we should gaze upon God; if we be affected with these, we should be ravished with God; we should say, what is a Nestarean draught, a delicious banquet, an embroidered garment, an enamelled hanger, a marble statue, a face of beauty, an arm of chivalry, a brain of policy, curious galleries, engraven chimney pieces, stately balconies, lofty turrets, furnished wardrobes, burnished dining-chambers, specious Theaters, precious Jaspers, odoriferous perfumes, orient colours? no, we should call these things but the sophistry of judgement, the Magick of the senses, cheats to delude under-wits, trifles to please half-sighted Naturalls: but when we come to look upon him, who is all Magnificence, we should say, What is worth? what is wonder? what is completeness? what is eternity? what is incomprehensibleness? What is God? What is the admirable Universe to the incompara-

parable God? The beginning of Philosophy is to admire the Chiefest, and this is not onely the beginning, but the summary of all Divinity. For what is Admiration, but a reverence towards that which is principall out of an high imagination? Now who transcends God? then why should he not be most eminent in estimation? We use to affect him most, where we see some choise things; now how is every thing in God matchlesse? Great things indeed are done here, yet not such but we can conceive the utmost extent, both of the Acts and Authors: but *great things doth he, and we cannot comprehend him*, Job 37. 5. we can track out other mens wayes, but *his wayes are past finding out*, Rom. 11. 35. The report of other things is come to our ears, we have discovered them to the full, we desire to heare no more of them: but when shall we have a full relation of God? or our ears be filled with his report? are we privy to so much, that we desire no more? No, *These are part of his wayes, but what a little portion is there heard of him?* Job 26. 14. We can sift, and screw out other things, but meet we not here with that which is inscrutable? Canst thou by searching finde out God? canst thou find out the Almighty to his perfection? *Job 11. 7.* yet as supereminent as God is, what peerlesse esteem is there of him? doe we feat him in the first place? do we make him a superiour? no, we professe him, but doe not prize him; we subscribe to him, but doe not ascribe to him; we discourse of him, but doe not deifie him. God hath the least part of the day spent upon him, there is the least speech heard of him, our eyes look seldome towards heaven, our hearts are least intent upon God. Who would not think, but that we had lost our Bibles that our Temples were all razed, that we had denyed our Baptism, forgotten every Article of our Beliefe? neither our wayes, worship, wits, or wills, doe declare a God. In this Sermon-age have we learned a God? In this Lecture-solstice, instead of the light of a Saviour doth there so much shine amongst us, as the light of a Superiour? Superiours doe carry great authority with them, but what sovereignty hath God? their commands are ruling, but are Gods lawes binding? we live as we list for all this God, and act at pleasure for all this superiour; we even mock at this God, and brave upon this Superior. Sure I am, his manifest precepts are neglected, & his known lawes violated in despite of his jurisdiction, and maugre his authority, as if he were not able to prescribe or judge. Doe we, or dare we carry our selves thus to other Superiours? doe we set up them with no more honour, or give to them no more obedience? Yes, we yield to this bright Phœbus, and scatter our Palace-fumes through every corner of the presence-chamber where such a *Clarissimo* doth sit in his Chayr of state: mark the

*Principium Philosophia est admirari* Summum Cicero. lib. 2. Offic. *Admiratio est reverentia ex magna imaginatione erga Maximum.* Damasc. l. 2. c. 13.

*Cedamus Phœbo.* Virgil. 3. Ænead.

the passages under *Dionysius* King of *Sicily*: they hearken, and listen, creep and cringe, flatter and flatter, honour and humour, correspond, and comply; they did lay at his feet, nay lay under his feet to satisfie his command; the Spaniel did fawn, the Ape make faces, the Mag-py chatter'd, the Setting-dog quested, the Tumbler rowled, and the Mastiffe did teare to content such a Master. O how obsequious and servile were they to mans injunctions? their knees did bend, their heads were uncovered, they had Sycophants tongues, and Parasites cheeks, they did shut up their lips, and opened their purses, did bear burthens like Asses, and were led up and down with rings in their nostrils like Bears, they did venture their carcasses, and jeopard their consciences to such an one, to expresse duty and devoyre. But hath God this impery over us? is he such a Superiour? is his reverence like to this feare? his worship like to this prostration? his obedience like to this obsequiounesse? no, the great God of heaven hath not so much submission or subjection, as a petty Commander, or an under-Officer. For he doth charge, and enjoin, send forth his severe Edicts, and fiery lawes, *Deut. 33. 2.* He doth write out commendements with his own finger, and make the visions plain upon Tables, threaten plagues, denounce judgements, even no lesse then the bottomlesse pit, the close prison, the lake that burneth with fire and brimstone, and what doth he get by it? People doe withdraw the shoulder, turn the back, clap with their hands, kick with the heel, behave them selves proudly, make the neckiron, and the browbrass, see no more than if they lived in Egyptian darknesse, heare no more than if they were in a spirit of slumber, obey no more than if they were given up to a reprobate sense: Oh heare Gods sad complaints, *How long shall I suffer?* *Mar. 9. 19.* *I have sent my Prophets early, and late,* *Jer. 7. 13.* *I looked for grapes, but found none,* *Isai. 5. 4.* *I am broken with your whorish heart,* *Ezek. 6. 9.* *I am pressed under you as a Cart is pressed with sheaves,* *Amos 2. 13.* *I am weary with repenting,* *Jer. 15. 6.* So long doth God wait and attend, and lo no respect, no answering expectation. Such an uncommanding God, and unprevalent Superiour doe we make of him. Now would not man be thus served, and shall God? No, I beseech you consider what the true power of government is, what a domination doth belong to a Superiour: and as thou stoopest to man, submit to God, fear him as if thou sawest him throwing Angels out of heaven, drowning the old world for disobedience, cleaving the earth to swallow up some, sending down fire from heaven to consume others, smiting some at midnight like the first-born of Egypt, some at the sun-rising, like the *Sodomites*, some in the midst of their Camps like *Ashab*, some upon the prince-

princely Throne like *Herod*; or feare him, as if thou sawest him driving out the Pegs out of this faire Structure, pulling down the poles of this goodly stage, sapping the Universe, undermining the world, nulling the whole Creation, clashing the Heavens, melting the Elements, and turning this whole earth into a Bonfire, rifling the Graves, raising the dead, putting on his Judges Robes, stepping into a glorious Tribunal, passing sentence upon the quick and the dead; Can thy heart but thrill, and thy conscience tremble at the thought of such a Superiour? Thou thinkest thou canst lay on heavy strokes, and speak formidably; but stretch out thine arme as farre as thou canst, and roare as loud as thou art able, yet hast thou an arme like God? and canst thou thunder with thy voyce like him? Job 40. 9. Thou thinkest thy words shall stand, and whatsoever is decreed, or enjoined by thee, thou wilt make havock but it shall be executed; but, are thy resolutions as firme, and thy mandates as Magisteriall Gods? No, *Heaven and Earth shall passe away, raiber then one tittle of his word shall fail: thou thinkest, wretched are they that do not obey thy commands; but cursed are they that do not confirme all the words of Gods law to doe them, Deut. 27. 26.* Oh then let man be no longer the God, and God brought under man; but let man be cast out, and God set up; know his power, consider his authority, apply thy selfe to his will, conform thy selfe to his lawes, feare the least guilt before such a confounding Judge. Let man be never such a man, yet there is a Numen above him. God here doth enter the lists with man, and plead for his superiority, he is the most high, and must be chiefe: For *hadst thou, and should not I?*

2. This serves to tie up the murmuring tongue; for is God a Superiour, and shall we quarrell with him? will not man be contested with, and shall God? must thou be born with, and shall not God be forborn? *Hadst thou, and should not I?* yes, this finding fault with Gods actions, is called an obstrep- γῳγγυῖμος. Hamith of Hamith of Ham. Querela cum impatiencia Cassiod. Oblatio indebita contra Deum. Aquin. Justitiam ferientis accusare. Greg. Sibithus latens odii Hugo. Morfus in manum medici. Naz. rousnesse against the Almighty: yea, *Hamith* in the Hebrew, doth signifie a man in a tumult: This sin is styled a grievance with an impatience, an unjust contradicting of God, the accusing of a punisbing God, the hissing of a secret hatred, yea the biting of the Physicians hand, as if God could not decree any thing, unlesse he had obtained our vote; or act any thing, unlesse he would give us leave to guide his hand. But woe be to him that saith to his father, *Why hast thou begotten me?* or to his mother, *Why hast thou thus brought me forth?* Isa. 45. 10. What is this, but to slide from the foundation in a gulf? or for the Anchors to come home in a Tempest? How unseemly is it, that we should bring God



*Non audit ad  
voluntatem, sed  
ad sanitatem.  
Aug. in Pl. 21  
Electos Dei  
cernimus & pia  
agere, & crimi-  
nosa tolerare.  
Greg. Nos te  
injuste culpaba-  
mus dum liga-  
res, dum sece-  
res homines  
bonos. Arnob.  
in Pl. 50:*

to the test? summon him into the Court, revile his proceed-  
ings, or take upon us to ventilate, winnow, skreen every grain  
that doth drop from his providence? Cannot we be out of  
a state of welfare, but we must be out of patience? must God  
doe every thing according to our wilis, or is he unjust? No,  
*He doth not hear us according to our desires, but according to our*  
*soules health:* afflictions may happen, and yet man never a-  
whit the more miserable; for cannot righteous men suffer,  
and yet be happy? Yes, we have often seen the elect of God  
live religiously, and yet indure bitter things. *Oh God we did*  
*unjustly blame thee? that thou didst bind, and cut gracious people,*  
Therefore we should repine no more at Gods changing of  
our conditions, than at the changing of the weather; nor  
at some humbling us in our pilgrimage, than at the catching  
of a fall in our journey; nor at the cutting short of our means,  
than at the clipping of our over-grown locks. God is our  
Superiour, and we must submit all to his pleasure. But how  
hard a thing is it for God to keep us quiet? no, we came  
with a cry into the world, and we are froward Creatures all  
the dayes of our life: the wisest men have been subject to  
these distempers, the most vertuous men have been prone to  
this impatience. This was the sinne of the Israelites: *where-*  
*fore hath the Lord smitten us this day before the Philistines?* 1 Sam.  
4. 3, and of Job, *Wherefore hast thou brought me out of the womb?*  
*Oh that I had perished, and no eye had seen me,* Job 10. 18. and of  
David, *Why hast thou forgotten me? why go I mourning when the ene-*  
*my oppresseth me?* Psal. 42. 9. And are not we such Male-con-  
tents and Mutineers? Yes, not an accident can fall out, but  
we are ready to be disturbed at it; not an action can passe  
from Gods fingers, but we are forward to question both his  
wisdome and justice. Neither plenty nor scarcity, peace nor  
war, rain nor drought, heat nor cold, the freedom of the Or-  
dinances, nor the restraint of them can please us. But why do  
we thus lift up our tongues against God? or set our mouthes  
against heaven? Is not this to dig up the rottent bones of the  
Israelites? or to stigmatise our selves with their branded sins?  
Yes. *Murmur not as some of them murmured, and were destroyed of*  
*the Destroyer,* 1 Cor. 10. 10. Is it fit for us to snarl against God,  
and strive with our Maker? no, if the will of an earthly Su-  
periour must be yeilded to, much more of the heavenly;  
for *hast thou, and should not I?*

Thirdly, this serves to teach us all humility, for if God be a  
Superiour should not this abase us? can we be haughty, and  
insolent, when our Better is in our eye? No, he that doth tru-  
ly believe a God, and acknowledge his Power, and Superio-  
rity, should be cloathed with humility, and decked inwardly  
with

with lowliness of mind. Blessed are the poor in spirit, but cursed are the arrogant in spirit. The power of Religion is to cast down high imaginations, and every thing that exalteth it self. The Country is high, but the way is low. Unless a man doth come beneath himself, he can never get up to him, who is above him. Learn of me, not to create a World, not to bring forth things visible and invisible, not to work miracles, not to raise the dead, but to be humble and meek. Oh then that the chain of pride is worn about the neck of Religion; that the spirituall person is puffed up with a fleshly mind, that there is an haughty Gospeller, a proud Professor; that superciliousness is under the eyelids of mortification, and most self-estimation where seems most self-deniall; that they which pray most, do rise up from their knees with defying brows; and that they which are oftneft at Lectures, do come from the Pulpit exalting their gate, and stret ching out their necks. Christ had need come again to wash feet, and to set a little Child in the midst of us, for Religion hath not her haughty eye pluckt out of her head; no, the pride of Israel doth testifie to her face. But oh beloved, let us abate of this high-mindedness, if we be weaned from the brest, let us not have too much of the milk of vain-glory hang upon our lips. It is enough to make us humble, that we are but Inferiours, for is there not one that hath preheminance over us? Yes, God is our Superiour. How then can we be great in our own eyes, when God doth excell us by many degrees? No, our qualifications are not to be thought of in respect of Gods perfections; for lay Face to Face, Place to Place, Power to Power, Honour to Honour, Graces to Graces, and what is the Black-more to the Bright God? The Sun-burnt Creature to the glorious Creatour? No, God doth every way out-vy thee, out-weigh thee, out-shine thee; thou maist have some eminencies in thee; but God hath greater: for *Hadst thou? and should not I?*

4. This serves to excite every man to uphold the dignity of his place; we must not be proud, we must not be pusillanimous; we must not be of an arrogant, nor an abject spirit; if thou beest great, come not beneath that sublimity which God hath raised thee to; the Moralist will tell thee that that noble vertue of magnanimity is for every man to defend his just honours. I find this in Gods Ethicks, He would not abate of his rights; he was a Superiour, and he would not be made a Minor. No, *Hadst thou? and should not I?* It is a disgrace to recede from the interests of our callings, it is ignominy to peJORATE our degrees. If our names be much set by, we should not do vulgar things to lessen our reputations; if we be more honoura-

*Excessa patria,  
humilis via  
Aug. ad Diaf-  
corum. Nisi quis  
à seipso deficiat,  
ad eum qui su-  
pra se est non  
appropinquat.  
Greg.*

*Discite à me,  
non mundum  
create, non visi-  
bilia & invisi-  
bilia fabricare,  
non miracula in  
mundo facere,  
sed, quoniam hu-  
milis, & mitis  
sum.  
Aug. de verb.  
Dom.*

Ambros.

nourable then our brethren, we should prenable this priority with honourable actions; prepotency should carry with it superlativenesse of worth, glorious Titles should beget Heroicall Brefts, lest there be *Nomen inane, & crimen immane*, a vain name, and a main sin. The noble Vine should bring forth the sweetest grapes, Stars of the greater magnitude should give light according to the Orbes in which they shine. *As every one hath received the gift, so let him administer the same, as good disposers of the manifold graces of God.* The young man should not lose the vigour of his sappy years, nor the old man should not lose the reverence of his gray hairs, the Magistrate should not rip the fur out of his cap of Maintenance, nor the Priest should not unhallow the consecration of the Lord upon his forehead; the Factour should not turn Filcher, nor the Guardian Bloodsucker. It is an heavy thing for the Pilot to run the Ship upon the Rocks, or for the Watchman to betray his Tower, or the City-keies; It is a scandal to this day to the Sons of *Eli* to have the charge of the sacrifices, and to lurch with the flesh-hook; and to *Judas* to bear the bag, and to be a thief: And as base is it, for men to pretend for the publique, and to live upon the common purse, or to cry up Gods cause to seaze upon the Church-Patrimony. Oh horrible collusion, and execrable perfidiousnesse! Would any honourable minds have in them such ignoble resolutions? or any religious hearts such un-Gospel-like practises: Every just man should act with an analogy to his pretended equity, and every holy man should observe the symmetry of his vowed sanctity. <sup>a</sup> The Pythagoreans would never lay the left thigh over the right. <sup>b</sup> *Cato Major* hated that Souldier that would move his hands walking, or his feet fighting. <sup>c</sup> *Alexander* would not go to the Olympian games, because there were no Kings Sons there to meet him: all these intimating that no man should do any thing indecent for his place, and Calling. <sup>d</sup> Should an Emerald be dark in the cleare day? No, if thou hast any worthy parts in thee, thou shouldst make the gemme to be known by the lustre. <sup>e</sup> It was a tart reproof of one to *Mallius*, who was an excellent painter, and yet had deformed children, that he did not paint, and procreate, in the same manner. So it is fit that the births of our actions should be answerable to the dignity of our callings. What an infamous thing was it for *Tiberius*, that for two years after he was Emperour he never stirred foot out of *Rome*, and that afterwards he could not be drawn out of the Island of *Caprea*, but there invented his detestable <sup>f</sup> Frabricks of lust. And for *Caligula*, that he made but one expedition in all the time of his reign, and that was with a mighty army to come down to the

a Pliny. l. 18.  
c. 6.

b Plut. in A-  
poph.  
c Q. Curtius.

d Smaragdus  
in luce obscurus  
Adag.  
e Non similiter  
pingis, & fan-  
gis. Macrobi.  
Saturn. l. 2.  
c. 2.

f Spintria  
Sucton.

the Sea-shore to gather Cockles as the <sup>8</sup> spoil of the <sup>9</sup> Ocean, for which hee wrote a triumphant letter to the Senate. <sup>h</sup> And for *Claudius* that he delighted only to make great, but not necessary works; and that he was more famous for restoring the secular games, than for erecting any stately Monuments; that his chief skill was to kill men by degrees, that they <sup>i</sup> might feel their selves to die, <sup>k</sup> and the next day to send for them to come, and feast, and play with him. And for *Domitian*, who for the vast power, and authority which was put into his hands did nothing memorable, but only studied an exquisite art <sup>l</sup> of killing of flies, and setting up golden Statues to his honour, and inventing, and assuming glorious titles to himself, <sup>m</sup> as *Our Lord God* doth command: so to be done. And for *Ninyas* the Son of *Ninus*, who shut up himselfe in his Palace, shunning the sight of all men, thinking to have his satiety of unintermitted delights, <sup>n</sup> and that to be free of all cares was the only felicity which did belong to a Prince; And for *Sardanapalus*, who ended a famous Empire which had continued 1260 years, who for his immoderate licentiousness was surnamed <sup>o</sup> the Absolute Effeminate; as if he had been eviscerated, unmanned. And for *Alexander*, who in his latter end was so highly corrupted, that it was said, <sup>p</sup> Of a famous Emperour, he was become one of the Courtiers of *Darius*. And for *Ptolomeus Philopater*, who was wont to go up and down the streets with a Timbrell in his hand, and spending out his daies in pleasure, he left the government of all things to his Curtesan *Agathoschia*, and the bawd *Onanthes*; And for *L. Verus Antonius*, who was said to bring from the Parthian Battel, nothing but an army of Libertins, and he himself so sensual, that he delighted only in the presence of one *Agrippus*, who was called the <sup>q</sup> Voluptuary. And for *Commodus*, who not only was vested like a woman, and sprinkled his hair with gold-dust, <sup>r</sup> but put mans ordure into meat, and derided them which would not feed greedily upon it, and brought up jesters naked in Chargers spread over with mustard. And for *Leo* the tenth, those excessive luxuries, and manifest lusts which were charged upon him, did wonderfully obscure his vertues. And for *Julius 3d*, who at *Port Flumentane*, when he was 70. years of age lived in such excessse of lust and riot, that it was said, that he entred the Popedom rather to enjoy it, then govern it. Now is this to assert the honour of a place? or to dignify that which hath illustrated them? No, this is to vilipend greatnesse, or to embase noblenesse. A true Peere will rather part with his George, then his Vertues,

*nes obscurabant. Jovius in ejus vita, et fruendo potius, quam regendo Pontificatus totus incurreret. Panninius.*

M

and

*De spolia Oceani.  
h Opera magna  
potius quam necessaria fecit.*

*i Vi sentirent se mori.*

*k Postera die, et in corvivium, et in alea lusum admovei iussit.*

*l Ne musca quidem.*

*m Dominus, et Deus noster sic fieri jubet.*

*n Per omne vitam tempus reclusus in regia, conspectumque hominum vitans, Existimabat in continuis versari voluptatibus, vacuum esse curis, summam in principe esse felicitatem. Diod. l. 3. c. 6.*

*o ὁδοιποροῦς Athen. l. 12. c. 12.*

*p Alexandrum ex Imperatore clarissimo Darii satrapam factum videri. Sabel. l. 5.*

*q Apolautum cognominabant.*

*r Humanum stercorem cibis immisceret, et osque irrideret, qui eam mixturam abberrent. Fulgos. l. 9. c. 1.*

*s Leonis Pont. 10. animi virtutes, cum nimia sepe vita luxuria, tum obesse libidines.*



and pollute the graves of his Ancestors, than stain himselfe with blemishes dishonourable to his family. He whose worth doth carry an adequate commensuration with his calling, is best skilled in Geometry, I might say he hath the best insight into Divinity; for doe not all gracious persons observe this leuell? and make greatnesse the square of goodnesse? Yes, when Joseph was left officer in his Masters absence, he would not meddle but with that which was under his disposing; he had the command of all Potiphars goods, but his Mistress he thought was none of those utensils a Steward ought to deale with: therefore when she tempted him to lie with her, he would be her servant, but not her bed-fellow; he would lose his coat, rather than be drawn to a couch of dalliance; he readeth over the Bill of his charge to her, and telleth her, that she is left out of the commodities which he was to lay hand on. Behold my Master knoweth not what he hath in the house with me, but hath committed all that he hath to my hand. There is none greater in his house than I, neither hath he kept any thing from me but thee, because thou art his wife. How then shall I commit this great wickednesse, and so sinne against my God? Gen. 39. 7, 8, 9. vers. Thus Micheas when he was sent for to resolve whether Achab should go up to Ramoth Gilead or not, though four hundred Prophets had declared before for the journey, and said, it should be prosperous; and the King himselfe had expressed his high dis-affection against him; for he doth not prophesie good, but evill unto me: and a prepared messenger had used all manner of insinuating terms to put the Court-tone into his mouth; for Behold now the words of the Prophets declare good unto the King with one accord; let thy words therefore be like one of them, and speak thou good. Yet it is neither the Kings displeasure, nor the Messengers flattery, can make him vary, or put a plyable, compliable Tongue into his mouth; no, I am a Prophet, and must keep my calling unspotted; therefore whatsoever the Lord saith, that will I speake, 1 King. 22. 14. Thus Nehemiah, when he was intreated to a conference by Tobiah, Sanballat, Gelben, the powerfull men of the Country, and a messenger with an open Letter in his hand, had charged him with rebellion, telling him that he aspired, and affected the Crown: for thou wouldest be King, and accused him for seducing the priesthood, as if he had gotten Mercenary Chaplains to preach up his Title, and given him the lie; for it is not done according to these words that thou sayest but thou feignest them out of thine owne heart; and as the last designe they had treated with his own party, even corrupted the seeming Saints of the age; yea hired the Prophets to take him off, and terrifie him; for Noadiah with the rest of the holy league and combination had put

put him in feare; and *Delaiab* the son of *Mebetebeel*, in shew of devotion had shut up himselfe in the Temple, and there upon his knees, had sought God, that by revelation he might state the businesse; He, even he dissuaded him to leave the wall, and to take Sanctuary; for saith he, *Let us come together into the house of God, and shut the doores of the Temple, for they will come to slay thee, yea in the night will they come to kill thee; yet against all these frights and charmes, Nehemiah doth stand resolute; yea the propheticall lure cannot take him, for he thinketh that these Altar-wights, and Vision-men, are not too much to be trusted, snares and gins he thought might be laid in the Temple it selfe. Therefore Nehemiah doth keep his ground, and would not be strook blind by the Seers themselves, nor drawn away from his charge by a revelation-string. It is the wall that I have undertaken the defence of, saith he, and if I depart from it, I betray the cause: if I doe but turn my face, all will desert the businesse; farewell Wall and City. Let *Noadiab*, and *Delaiab*, if they will shut up themselves, when they ought to be animating the people; or house themselves, when they ought to be in Armies, or strengthening the hand of them which are ready to fight; but if I depart, I turn Recreant; if I leave the wall, they will say, There doth go the Corner-creeper, let us go after him, for he is gone to save one, to preserve his own head: whosoever doth post away, I must stay by it, whosoever do secure themselves, seek refuges, speed away as fast as their legs will carry them, yet it shall never be said that *Nehemiah* was a dastard, a Renegade, Retrogade, heel-changer, back-turner, falterer, falsifier, fortune-seeker, fugitive. I am *Nehemiah*, and neither *Noadiab*, nor *Delaiab*, shall draw me after them: no, let them have their single trace, their distinct vagary, I am a leading man, no following man; I am a fixed man, no fleeing man. Should such a man as I flee? who is he that being as I am, would go into the Temple to live? I will not go in, Neh. 6. 10, 11. *Epaminondas* being accused, because contrary to the Bæotarchicall Law, he had stayed out above seven moneths in an Expedition, and for this error, judgement of death was ready to be pronounced against him; Indeed, saith he, my crime is great, that making bold with this short time, I have brought home to your State the conquest of all *Lacedemonia*, and *Messenia*. The valiant Captaine intimating, that a glorious victory was far to be preferred before time or law. *Cato* executing the *Calphurnian* Law, that no man should come to offices by bribery, the *Candidates* were so offended, that they set upon him with violence; and though he were Prætor at that time, yet no man assisted him, but even the Senators deserted him; but after-*

Plut. in præcep.  
Politicks.

*At ego vos non  
laudo, qui de-  
seruistis Prae-  
torum in disci-  
mine, nec ei  
succurristis.  
Plur. in Catone*

afterwards escaping out of their hands, he made such an Oration ( being gotten up into the *Rostra* ) that he both calmed and shamed his enemies; then the flattering Senate highly magnified both his wisdom and courage: Ay, saith he, you praise me, but I do not praise you; who forsook your Pretour in danger, and would not defend him. The prudent man thinking it not fit that he should suffer the dignity of his place to be trampled under foot, and his Pretorship contemned.

*Se nondum ope-  
ra Sesostris  
aquasse. Diodor  
l. 1. c. 4.*

The Egyptians had a custome, that no man could set up his Image in publique, but by the approbation of the chiefe Priests: when *Darius* therefore would have his Statue placed at *Memphis*, nigh to the statue of *Sesostris*, the High-priest would by no meanes yeeld to it, saying that *Darius* had not yet attained to the honour of *Sesostris* his attempts. The stout High priest thinking it a disparagement to him, that he should be drawn to an unjust consent by the motion of a Prince, but he thought it requisite to maintaine the credit of his place, to give honour to them which had deserved it. *Severus* the Emperour being sick of the Gout, the Souldiers in an heady humour saluted his Son *Bassianus* ( afterwards called *Caracalla* ) *Augustus. Severus*, highly displeased at the passage, cited them all to the Tribunall, and there having humbled them, he told them, At last they might perceive, *That not the feet, but the*

*Nunc tandem in-  
telligitis, non  
pedes, sed caput  
imperare.  
Fulgol. l. 2.  
c. 2.*

*head did reign over them.* The couragious old man seeing himselfe assaulted by his inferiours, princely vindicated the honour of his place, shewing them that a good Governour was not to be cast away for a lame legges; and that it was the brain, and not the feet, which made the Emperour. The Citizens of *Argentine* (now called *Straßbourgh*) coming to *Henry* the 7<sup>th</sup> to have their liberties confirmed, they using a tedious Oration, and immoderately extolling the power of their great Lords of the City, the Emperour thinking it unseemly, that they which came to begge for favours, should too much magnifie their own greatnesse, told them they should have nothing from him, till they knew how to speak more submissively, and style themselves not Lords, but Citizens. *Lewis* the 11<sup>th</sup> of *France*, desiring to thrust an Abbot injuriously out of his place, commanding him *Cedere* to give up his Right, and to yeeld the possession of it to one whom he should nominate; the Abbot thinking the King to have no absolute power to dispose of Church-rights without some high crime, or the parties voluntary consent, resolutely told him, that he had been forty years learning the two first letters of the Alphaphet, *A. B.* that is, to know how to be made an Abbot, and he should be forty yeares longer before he should learne

*Quadraginta  
annis vix prio-  
res duas literas  
alphabeti perce-  
pi A. B. ( Ab-  
ba ) nec nisi ex-  
actis alteris  
quadraginta se-  
quentes duas,*

the

the two next letters C. D. by which he meant *Cede* ; that is, C. D. (Cede) addiscere cogito. that he could not understand how to yield up an Abbotskip. Egidius Corrorens de dictis memorab. When the Athenians sent the Thebans word that they had made an happy peace with *Alexander Pheræus*, because hee Promised them by the benefit of this league he would sell them a pound of flesh for an half farthing, the Thebans taking this as a mock put upon them, they wished *Epaminondas* to return them this answer, that if they had concluded any thing in this peace prejudiciall to the state of *Thebes*, that they would send their Generall to burn down all their Forests, and that they would give them wood on freecost to roast their Flesh withall. When *Galeotius Martius Narniensis* was to suffer at *Venice* for religion, a certain vicious liver derided him, and called him fat hog, *Galeottus* thinking it an inhumane thing to reproach a dying man, told him, I had rather be a fat hogge, then a lean goat. Nos ad carnes has præbebimus sine precio ligna. Plut. in Apophegis. Pinguis porcus, quam macer hircus esse malo. Jovius in Elagius.

Thus ye see variety of examples, how worthy men have insisted upon their own; that the greater they were, the greater care they had to procure reputation to their Stations. But how many of these Worthies are there now to be found? No, like men, that had some Lethargy, Vertigo, or palpitation of the heart, they have forgotten every thing, that should be dear, and pretious to them, and even trembled to be their own propugnatours? Where are their emblazoned armes? where are the crests of their escutcheons? they have forfeited their arms, they have steined their blood; every Hind, or Rurall Plebeian would have disdeigned to be so narrow-breasted; what regard have they expressed to fame, or family, name or Nation, Church, or God? No, they have had vast Estates, and even for the rentall sake they have looked to preserve their skins, and not their credits; their heaps, and not their honours. Oh what a fetter is the golden chain? what an intoxicating bowl is the cup, that doth run over with earthly abundance? their esteem is starved to get the bread of increase, and they have left a lean conscience to make sure the fat portion; let all honour go, when the main dormant of the house doth crack, and the roof of greatnesse doth begin to be untiled; the fane doth turn according as the wind of security doth blow, and the ship doth sail according as the rudder of self preservation doth steer. These are no Statesmen, but Estates-men; not publique spirited men, but purse spirited men. Their great Oracle is the chinking penny, and their bright Numen is the golden-wedge; this is the handicraft of such Mechanicks, the creeping hole of such earthworms, the foxburrow of subtle Worldlings, the Stage-play of State-actors; or, if ye will, the politique Mummery. But oh!

N

why



why do ye thus indigne dignities? God hath given you the wings of an Eagle, let not the Bat take as lofty a flight; be as great as your Parentage, and Pedigrees, Ties, and Titles, Lands, and Livelyhoods proclaim you to be great; yea, be as great as your great Creatour hath made you to be; let not God have the bringing of you forth, and the Divell the bringing you up; if ye be cut out of the whole piece, let not this broad cloth shrink up; if ye fight for the wall, let not the frokman take the right hand of you in worth; as ye valew your places, illustre them; as ye tender your dignities, leave them dignities; lose not an inch of your stature, embezzle not your stock, sell not your Birthright; Let there not be an Ape in purple, the servile tuffe upon the Noble mans head, be not poor spirited under rich preheminiencies. Ye see how all men have stood up in their own right; Oh then that ye should not have hearts great enough to engrandise your selves according to the eminency of your callings. What is this but pusillanimity of spirit? It is not the gorgeous house, nor splendid array, that make you mighty; it is not the sword, and spear which do declare your prowess, but he is a man of a generous, couragious spirit, which doth expresse himself, as worthy as his abilities and titles do impower him to be. No man must be Inferiour to himself. God hath given man permission, nay, a president to reciprocate with his state. He himself was a Superiour, and he would not be made a Demy. *Jonas* had done something, and God would have right to do more. *Hadst thou, and should not I?*

5. This serves to shew that we ought not to deny that to God, which we do grant to our selves. For *Hadst thou? and should not I?* Shall not the Judge of all the Earth do right? and shall not the Judge of all the Earth have right? That is a penurious religion, which doth feed it self to the full, and doth turn off God with fragments; here is a sacrifice without smoak. We which assume glory to our selves, should give glory to God; yea, we which are rigid in our own proprieties, we should be as strict in Gods Prerogatives, for *Give unto God that which is Gods*. If thy evidence be any thing worth, or there be any claim to be made by thy Patent, or Charter, *Our holy things have as great validity in them*. Yea, whatsoever ready payment thou dost expect, Gods debts should be as soon discharged, *Pious things are the greatest engagements, and should have the first satisfaction*. Shouldst thou God it alone, and the true Deity not be permitted to have joint authority with thee? Yes, *I am God too, and have equall right, and rule with thee*. Oh that God hath nothing but a name, a Canticle, a Parafange, that he is quoted of all, but an Appellative. He is the great

*Simia in purpura,  
a. Servilis Capillus in nobili  
Capite. Zeno  
dot.*

*Mingo Juxia.*

*Lucian*

*Sacra nostra  
en aliter con-  
stant. Aulonius.*

*Pia celeriter sol-  
venda. August.*

*Koti yolo yea  
Segepsi,  
yeas die moi  
ev, ev odev  
oai Homer.*

great God, but he hath the least Jurisdiction; thou canst have many things, that thou wilt not suffer God to participate with thee in. Thou maist have thy house, but not God his Temple; thou thy badges of honour, but not God his Sacraments; thou thy rents, but not God his tithes; thou thy Officers, but not God his Ministers: Thy evidence must not be falsified, Gods faith may be corrupted; thy name must not be touched, his Divinity may be blasphemed: a man cannot trespass against thee, but thou lookest for satisfaction; but a man may sin against God, and he is not bound to right him with repentance: thy customes, usages, laws, and limits must be looked to, but here people are discharged of all ties, free grace doth make them free of all laws, there are pure professors, which say they are beyond duties, beyond Ordinances; thou must be revered, and worshipped, but the more sawcy and rude men are with God, the more fervent and devout they are, not so much as salute him with a prayer at the entrance into his house, nor uncover their heads to him so long as they stand in his presence, or receive his Laws; not so much as bow at his saving name, or kneel at his blessed Sacrament; thou canst not be made venerable enough, every Mushroom grown up in a night, doth look even to be adored, but all honour to him is wilworship, and all reverence superstition. Oh what an *Optimus*, *Maximus*, art thou? what a *Pessimus*, *Minimus* is God? thou art a Potentate, he is but an Infimate; thou a Prægrand, but he a Perpusill, a Petite. But what is this, but to seaze upon Gods Crownland, and to deprive him of his Regalities, and Numinalities? Shall not the generall include particulars? shall not the Landlord have all the rights of the Tenant? Shalt thou which dost sit upon thy wooden chair, and art not as big as an Elephant, which hast upon thy back but a few garments of the Diers puke, and the hairs of thy head not so comely as the alabaster, which canst not make a leaf, nor create a gnat, whose feet do daily touch the Earth, and hast none but a company of Flesh-worms creeping about thee as Attendants, vie priviledges with him which doth sit upon a Throne? who is bigger then the whole Creation, whose garments are as wite as twow, the hairs of his head like the pure wooll? which formeth the Mountains, createth the wind, buildeth his stories in the Heavens, and hath thousand, and ten thousand Angells ministring unto him? No, God is thy Superior, whatsoever is allowed thee must be granted him; For, *Hadst thou? and should not I?*

## Part 3.

*Iustitia ordi-  
namr. Iustitia  
puniens.*

*Mutum Idolum.  
Dubrav. l. 92.*

*Ita, Et hunc ci-  
vem ad domum  
reducito Plut.  
in Popicle.  
Beneficium se  
putabat accipere  
augustissima me-  
moria Theo-  
dosius, cum  
rogaretur ignos-  
cere. Amb. de  
obit. Theodos.*

Now let us come to the stream which should flow from it, and that is mercy, *sparing* ; Should not I spare ? From hence observe, that Gods naturall inclination is to compassion ; if he be offended, doth the grievance alwaies stick at his heart ? no, *He retaineth not his anger for ever, because he delighteth in mercy*, Micha. 7. 18. Mercy is his pleasure, and his plea ; indeed *ordinative justice* is in God essentially, but *punitive justice* is in God accidentally, because it is a *strange worke*, strange from his sweet nature. At what leifure doth he lift up the Rod ? he doth not punish, till there be no remedy, 2 Chron. 36. 16. With what a difficulty doth he reject a people ? *He cast them not from his presence, as yet*, 2 King. 13. 23. for as *Uladislaus King of Hungary* did put up so many injuries, that he was called the *Mute Idol* : so God is deafe, and dumb to infinite provocations. Yea, as *Pericles*, when one had rayled upon him all day, and followed him home at night with clamours, he shewed himselfe not to be discontented at it, but onely said to his servant mildly, *Go thou, and lead home this Citizen to his owne house* ; so God doth endure oftentimes our molestations patiently by day, and causeth us at night to be lead home quietly. *Theodosius* counted it for a favour, when any one would intreat him to forgive ; and nothing is more acceptable to God, than when any doth sue to him for compassion ; *He doth wait, that he may have mercy upon him*, Isai. 30. 18. Instead of bringing in an extinguisher, he doth *light up a Candle*, Psal. 18. 28. instead of searing up the roots, he is *as the dew to the roots*, Hof. 14. 5. his cup is a cup of consolation, Jer. 16. 7. his bands are bands of love, Hof. 11. 4. mercies are the sounding of his bowels, Isai. 63. 15. the shining of his face, Dan. 9. 17. he doth take no delight in wounding, but healing, Hof. 14. 14. not in recording trespasses, but blotting them out, Nehe. 4. 5. If people have any remorsefull preparations in them, the comforter which should relieve their soules is not farre from them, Lam. 1. 16. if they can restore their obedience, he will restore comforts to them, Isai. 57. 18. if he would be accounted to abound in any thing, it is to be rich in mercy, Eph. 2. 4. if he would be honoured in any thing, it is in being magnified in mercy, Gen. 19. 19. The Saints, which cannot rely upon him for every thing, yet they can depend upon Him for this, *for why dost thou not pardon my transgression, and take away my iniquity ?* Job 7. 21. *Spare thy people, O God, and give not over thy heritage as a reproach*, Joel 2. 17. *Spare me according to thy great mercy*, Nehe. 13. 22. *and I will spare them as a father spareth his own children*, Mal. 3. 17.

A Judge oftentimes cannot forgive, because he is tied to the will of another; but God can, because he is the dispenser and judge of his own law. God so liberally doth pardon all sinne, that be doth damne none by revenging, nor confound them by hastning their destruction. Therefore let none say, that we have a rigid God: no, the Lord with whom we have to doe is very pittisfull, James 5. 11. Know ye not his name? it is the father of mercies, 2 Cor. 1. 3. Know ye not his Throne? it is the Throne of Grace, Heb. 4. 16. If the whole world were destitute of mercy, yet with thee is mercy, Psal. 130. 4. Than Augustus, there was none more courteous: So than God, there is none more compassionate. The molten Sea, the Shewbread, the bright Lampes, the sweet Incense, the Smoak of the sacrifices, Moses Chayr, Aarons breast-plate, the preaching of the Crofs, the keyes of the Kingdome of heaven, doe not all these proclaim mercy? who would ever enter into a sanctuary, heare counsaile, search conscience, look up to heaven, pray, or sacrifice, name a God, or think of the tree of life, which is in the midst of the paradise of God? if there were no mercy? Doe not all visions, revelations, covenants, promises, messages, mysteries, legall purifications, evangelicall pacifications, confirm this? Yes, mercy is the ayr in which we breathe, the dayly light which doth shine about us, the gracious rain of Gods inheritance, it is the publique spring for all the thirsty, the common Hospitall for all the needy, all the streets of the Church are paved with these stones, yea, the very presence-Chamber is hung with nothing but this curious Arras: What should become of the childrea, if there were not these breasts of consolation? how should the Bride, the Lambs wife be trimmed, if her Bridegroom should not deck her with these habiliments? how should Eden appeare like the Garden of God, if it were not watered with these Rivers? It is mercy that doth take us out of the wombe, feed us in the dayes of our pilgrimage, furnish us with a soules stock, close up our eyes in peace, and translate us to a secure resting-place. It is the first Petitioners suit, and the first Believers Article,\* the contemplation of Enoch, the confidence of Abraham, the Syrophœnicians Physick, Mary Magdalens laver, St Peters teare-stancher, St Pauls scale-dropper, the expedient of the penitent, the extasie of the reconciled, the Saints Hosannah, the Angels Hallelujah. By this Noah swam in the Ark, Moses was taken out of the Bul-rushes, Jonas lived in the belly of the Whale, the three Children walked in the fiery furnace, & Elias was taken up in a fiery Chariot. Ordinances, Oracles, Altars, Pulpits, the gates of the Grave, & the gates of Heaven do all depend upon mercy. It is the Load-star of the wandring, the ransome of Cap-

*Index veniam peccatis dare non potest, quia voluntati servit aliena: Deus autem potest, quia sua legibus est dispensator, & iudex. Tertul. Deus tam liberaliter omnem condona vit injuriam, ut jam nec damnet ulciscendo, nec confundat improperando. Borna. Quo n'm aliter amabilior.*



tives, the antidote of the tempted, the prophet of the living, and the ghostly father of the dying; there would not be one regenerate Saint upon earth, nor one glorified Saint in heaven, were it not for mercy. Therefore *Jonas*, wouldst thou pluck out mine eye? teare out my bowels? thou art a man, and thou shouldest be mercifull; but I am a God, and should not I be mercifull? Yes, if thou continuest the spighting Prophet, I must be the sparing God; *Should not I spare?* Yes, God will be mercifull, for his own nature, for the nature of mercy, and for the nature of men.

Formaliter denominans ipsum  
Aq.

1. For his owne nature, and that because first it is most proper to him, for is it not inherent to him? Yes, *the mountains shall depart, and the hills shall be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed saith the Lord, that hath mercy on thee, Isai. 54. 10.* Thou O Lord art a God full of compassion, and gracious, long-suffering, and plenteous in mercy, *Psal. 86. 15.* Yea, he is usually called in Scripture, *Miserer, & misericors, The mercifull, and gracious God;* Mercy being so in God, that it is constitutive, and formally denominating Him; yea he doth not desire to be known so much by his omnipotency, majesty, or eternity, as by his mercy: This then as it is most expected from God, so it will be most expressed by God, because it is most proper to him.

Aug.

2. Secondly, It is most honourable to him; for is God so exalted in anything, as in shewing of mercy? no, his works of power are nothing like to his workes of mercy; the pardoning of one sin, and the saving of one soule, is more then the framing of the Universe, and the creating of Angels; *God is to be glorified in mercy, Rom. 15. 9.* a whole quire of Angels sung an Hymn to the honour of mercy; therefore except a man would leave the Church without a Chauntry, or silence all the praises in heaven, God must have liberty to expresse mercy; for it is to him, the thing most honourable.

Deus est appetibilis propter bonitatem. Aq.

3. Thirdly, It is to him the thing most uniting; for what doth draw, and gather the multitudes to God, but mercy? *There is mercy with thee, therefore shalt thou be feared, Psal. 130. 4.* We are astonished at his glory, we dread his power, we flee from his justice, but his mercy doth knit us to him; Who would be afraid of a compassionate God? No, the stretching out of this golden Scepter doth make us approach to him with confidence: other things might separate us from God, but God is appetible in respect of his goodness, and kindness, and favour, and mercy. Therefore that God might call in Believers, and have his Courts thronged with professors; he doth exhibit mercy, because he doth find it is the thing most uniting.

2. He

2. He is mercifull, for the nature of mercy. For what is mercy? but an *efflux of a sweet disposition, a sympathizing affection, a remedying vertue, a remitting vertue, a prompt vertue, which* doth but expect a call, and it doth present it selfe; for *he will be gracious unto thee at the voice of thy cry, Isai. 30. 19. Which* doth embrace, when it might strike; accept, when it might abhor; crown, when it might crucifie, which cannot contemne teares, reject the prostrate, nor give a repulse to the suppliant; which is continually lighting up of Candles, that sinners might see their errors, and melting of consciences, that converts might be new stamped, & bringing blood out of the wounds of a Redeemer, that not a Captive might be left in prison; it would draw men to be frighted with the pit, to leap out of hell, and to scale heaven. Therefore God doth seem to be ravished with the beauty of this divine grace, and would shew mercy even for the nature of mercy.

*Condecensia bonitatis. Contristans affectus, ablatio mali, debita pena remissa.*

3. He is mercifull, for the nature of man. For what is man in himself, but one shut up in Caiiffes hole? yes not only in durance, under lock and key; but ready to perish in the dungeon, that cannot pay his Goal-fees, much lesse hath money enough to buy his pardon; no, if God would offer him mercy, yet he must not condition with him upon the easiest terms, for he hath not an earnest penny to bind the bargain; whatsoever he can tender, he is ashamed to have it mentioned, it is short of the account, small in respect of what is demanded, yea lesse then the lowest proposition which can be made. *I am lesse than the least of thy mercies, Gen. 32. 10. If lesse than the least, then how shall he deposite for the greatest?*

*Breve est, parvum est, minus est. Chryl.*

Now how shall this necessitous creature be relieved? *The bittings of want are sharp and bitter.* At this exigent man is not wholly helpelesse, though he hath no succour at home, yet he hath a friend abroad. Here is an object for pitty, a place for divine compassion; he cannot depend upon his owne meanes, yet he hath something to relie on, he shall be relieved out of the Exchequer. If he can but cry at the grate, there is a listning eare which doth hearken to him. God doth expect such a suiter, and is ready to satisfie his requests. If he can but apprehend wants, he hath felt his last of them. For wherefore am I rich (saith God) but to supply the indigent? Wherefore have I bounty, but to make it a common treasury for the distressed? Shall this man then perish? No, the mercifull God will preserve him. He doth see his miseries, he doth heare his complaints, it is enough that he doth confesse, that he doth stand in need of God, and doth fly to him for redress, he shall not be left without ayd; yea, there shall be commiseration, because there is extremity; God will be mer-

*Gravissimi sunt morbus necessitatis. Salust.*

mercifull, because of the nature of man. Thus then ye see how Gods inclination is for mercy, and the reasons for it, how then is *Jonah* in a distraction? he is too bold to inculcate upon the ruining point, as if he would put indignation into Gods eye, vengeance into his brest, swords, spears, thunderbolts, balls of wildfire into his hand; Can God consent to such a furious Prophet? no (saith God) neither mine own nature, nor the nature of mercy, nor the nature of man will suffer me to subscribe to thee: therefore appease thy rage, give over thy dooming humour; howsoever if thou beest inhumane, wouldst raise up a bloody God? if thou beest insensible, should I be inexorable, *Should not I spare?*

### Application.

1. This doth serve to shew that our first interest in God is by an application of mercy: for hath nature with all her endowments any claim in this tenure? No, till God hath spared, there is nothing but the sword of justice held to the throat: Our first recovery is by the benefit of a pardon. Justification is the foundation-stone of the spirituall building. *Can two walk together except they be agreed? Amos 3. 3.* Can God, and man consort together, except they be reconciled? no, as *Bassianus*, and *Geta* so long as they were in contention parted the Palace, and would not sit at the same Table; and as *Agamemnon*, and *Achilles* so long as the difference lasted between them, would not come into one anothers Tents. So an unregenerate state doth beget a perpetuall quarrell betwixt God, and the sinner; what freedom can he expect that is holden with the cords of his iniquity? what pleasant fruit can there be tasted from that Plant, whose root beareth gall, and wormwood? what delight can the Father have to cast his eye upon the brows of the children of wrath? No, an unpardoned soul is under the Executioners power, an unjustified conscience is filled yet with an hellish Fiend? Let not a guilty heart boast, nor a man without the wedding garment think to sit down at Gods Feast, as an acceptable guest: Mercy is the first ingratiating act, thou art fit for nothing but to be exposed to vengeance, till God doth spare. *Should not I spare?*

*Ex venia con-  
sulesco, Greg.*

*Cuspinian.*

*Sabellicus, l. 3.*

*Sueton.*

2. This doth serve to shew the sweetnesse of mercy, it is a *sparing*. Oh that the Cities of refuge are vilified! that Gods' mercy seat hath lost its honour! *Vespasian* was wont to drink out of his Grandmother's *Tertulla's* curious cup at all solemn Feasts, but we have given over upon the most memorable occasions to drink out of the golden bowl of mercy; *Agexilaus* had a Friend which

which had pleased him at many exigents; yet this Friend falling sick, and weak, desiring him to stay by him, and assist him, Plut. in Agel. he turned him off, and marched away, parting from him with a jeer, saying, *How hard a thing is it, both to pity, and to be wise?* So this Heavenly Grace which hath been beneficiall to us upon all occasions, we now can scarce endure the company of it, but we reward it with a scoffe in stead of respect: it may call to us for presence, and observance, but if vanity, or ambition hath an expedition to employ us in, we have more mind of our march, then of *Mercy*. Oh was ever a Benefactor thus contemned? Nay, was ever a Preserver thus neglected? doth it not rescue us? doth it not spare us? and was ever indulgence, a pardoning vertue, so ill intreated? so disesteemed? No. When *Philip* was conquered, and the Grecians upon it expected nothing but slavery, *Titus Flaminus* proclaiming life, and liberty, the despairing people were so transported with it, that they gave such a shout, that the very birds in the ear fell down dead with the noise. When the Crotoniats were besieged in a Castle, and they were ready to dye for thirst, *Dionysius* sending them in water, and freely pardoning them, they were so overjoyed, that they sent him golden Crowns. When *Frederick* had subdued *Millain*, and, by the perswasion of *Uladislaus*, he had forgiven them an horrid outrage committed against him, they took it so kindly, that besides other rich gifts they honoured him with, they sent him the Candlestick of *Salomon*. But where are our Songs, and Crowns, and golden Candlesticks as thankfull Memorials of Gods mercy? No, we are often spared, but purse up all favours like legacies, which are never thought on, after the money is told out; or wee turn them off like Physicians, which are no longer minded, then the cure is working; if we have saluted freedom, farvvel God, and mercy. Indeed a sparing God ought to be pretious to us, Mercy should be the gaze of our eyes, and the trance of our hearts; for the light of Heaven should not be more pleasing to us, than the light of Gods countenance, not the sparkling Ruby, then Gods white Stone; not the Apple of the Eye, then Gods pittifull eyes; not the nourses brest, then Gods bosom; not the casting a judgement out of Court, than Gods casting sins behind his back; not the pardoning signet, than Gods setting us as a seal upon his heart; nor the forgiving of debts, than the not imputing trespasses; Oh how should we dance about this appeasing Altar, bow towards this propitiatory, smell with a fragancy the costly perfumes which come steaming out of this golden Censer; But alas we sponge out the memory of benefits, raze out the characters of preservation, we eye not our rescues after they are reached forth unto us; we look not upon our pardon after it be



once granted. Favour hath made a Pancyrick, or Mercy an Anniversary; we consider not what it is to be freed, we know not what it is to be spared. To be spared from an Amercement, a Tax, a Sequestration, a Messenger, a troublesome Officer, is very operative upon us; such a thing doth lye near to our hearts, there is cap, & knee, the feet tripudiate, the cheeks look blith, the teeth charter at such a respect; but to be spared by God there is neither reverence, nor worship, eccho, nor extasie: we desire mercy, but not delight in it; pray for it, but not prize it; weep for it, but live not worthy it. Oh what despisers are we of favours? what a lethargy is there of mercies? how seldom do we kisse Gods sparing hand? Is this sense? is this discerning? is this gratitude? is this devotion? *Do ye thus requite the Lord, oh foolish people?* Let me pull the vail from the face of this beautifull Rachel, and shew you what an amiable Creature she is; let me represent Mercy to you, and cause you to look upon her as a Celestiall Deity. I do not say, it is that which gave you the first quickning, inched you in the womb, rocked you in the cradle, set you upon your leggs, gave you feature and stature, rudiments and reason; favour and fame, which bought every cloth to your backs, hath put the keyes of your houses into your hands, furnished your Wardrobes, burnished your Dining-chambers, opened your shops, steered home your ships, stored your Warehouses, guided Customers to your thresholds, filled your Coffers whereby ye are able to trade with the greatest; and purchase with the richest; which hath brought you from the single to the second services, from the Stall to the Summer-house, from the coorse dresse to the Livery, and the golden Chain; that hath been your Agent, your Solicitour, your Spokesman in the City, Friend at Court, your Steward by day, and your Chamberlain by night; but I passe by variety of blessings, though ye cannot say but all these clusters do hang upon Mercies boughs, & all these swelling Rivers do flow out of Mercies vast Ocean, there being not a year wherein Mercy doth not bestow amongst you Donatives, nor a day wherein Mercy doth not scatter amongst you her largesses. But I tell you (according to my Text) that Mercy is your refuge, and your Shield, your Castle, and your Sanctuary, your Sentinell, your Champion, your Pleader, and your Patron; it doth keep your feet out of the snare, your necks out of the yoak, your breasts from the arrow, your heads from the Pole-axe; it is your ey that watches over you in darknesse, your arm every morning; it doth preserve your bodies from judgments upon Earth, and save your Souls from the torments of Hell; when ye are ready to be punished, it doth pardon; when ye are ready to be spoiled, it doth spare. Oh that Mercy is such a bright Star, and yet that we have neither observed

served the Asterism, nor taken the Altitude of it, that we are ready to commit Idolatry to a preserving Man, and yet cannot worship at the footstool of a sparing God / that Heathens have been astonished, Christians have wondred, and Angells admired at the sight of those protections which we have enjoyed, and yet that our rescues are gone out of our eyes, and our deliverances out of our lips; that mercy hath no memory; nor preservation any observation; that the pardoning God is not a magnified God; that he hath for all his favours nothing but ingratitude. Benefits have no Triumphs, Mercy doth not wear her Crown; the impressions of blessings are worn out, the Records of safety are lost; Oh that our praises were answerable to our protections / But amongst multitudes, which have been cleansed from the Leprosy, there is but one which doth return to give thanks. Oh beloved have ye tender skins? can your shoulders endure no burthens? do ye love to be kept from the hour of temptation? do ye desire with the woman in the Revelation to have the two wings of an Eagle to fly Rev. 12. 24. from dangers? can ye not endure to be chastened with the rod of men, broken with a tempest, to be tossed like a ball in a large Country, to be fanned in the gate of the land, to be set as a mark for the arrow, to have your teeth broken with gravel stones, to drink the water of gall, or to eat the bread of Mourners, to be bound in fetters, and holden in the cords of affliction, to have your heads bowed down with sufferings, or afflictions wreathed about your necks? Doth the least distresse drive you into passions, make your hearts melt within you, disfigure you, exanimate you, cause you to tear your own flesh, make a wayling like the Dragons, and to belch out your sorrows with a rage, that doth reach up to Heaven? And is Mercy your Guardian, and the Keeper of your heads to prevent all these miseries, and to secure you from all these hazards, and yet will ye not know her soft hand, and cherishing brest, not honour every joint of her preserving arme, and magnifie every feather of her safeguarding wings? have ye honours, & Hymns, Charmings, and chauntings and none for Mercy? what not a distich, a semibrief for Mercy? Doth Mercy bless all the Earth, and is all the Earth dumb? doth that spare, and are we speechlesse? Zeal then, where are thy sparks? Devotion where is thy fervent tongue? what is all the worship of the times, if there be no ardency to Mercy? sing no more Psalms, away with all your melodious tones, if Mercy hath no quire, and doth want her sweet fingers; that is a strange Chappell, where Mercy hath not her Anthems. Oh therefore look upon Mercy, observe Mercy, know her sweetnesse, consider her benignity, apprehend her favours, take notice of her benefits,

benefits, and as ye love your lives, tender your own blood, let mercy have your life-song: Oh how often hath she been unto you a refuge from the storme, a cover from the face of spoils? How often hath she fenced off dangers, and hid you in the secret pavilion? Oh therefore when this glorious Queen doth enter your streets, let all the Bells in the steeple, all the Tongues in the Professors heads, ring a peal to the honour of mercy; let there be praises, & parafangs, Elogies and exultations, songs and Selahs, to exalt mercy. Mercy must needs be a singular thing, when God here doth plead so much to be esteemed a sparing God; *Should not I spare?*

*Nihil admirari.  
Plut.  
Tolle misericordiam Aug.  
Si quoties homines peccant,  
sua fulmina mittit Jupiter.*

3. This serves to shew that we have our lives upon mercy; for he that doth spare, might judge. If with *Pythagoras* his Schollars, corrupt nature had not taught us to wonder at nothing, doubtlesse our preservations might be astonishments. *Take away mercy,* and what might we be, but the spoils of divine iustice? If our punishments were equall to our provocations, what should we be but the miserable of the world? we have nothing but Compassion to be the Citadell of the Nation, the Counterscarpe against battering judgements; they are neither our fenced Cities, nor trains of Artillery, our puissant Navies, nor redoubted Captains, that are our security; *It is the mercy of the Lord, that we are not consumed,* Lam. 3. 22. We have sins enough amongst us to bring all the plagues of Egypt upon us, to levell our Walls like *Jerichoes*, to consume us into the cinders of *Sodome* and *Gomorrab*; Ah sinfull Nation! ah people laden with iniquity! a seed of evill doers, *Isa.* 1. 4. in all our doings our sins doe appeare, *Ezek.* 21. 24. we have deeply corrupted our selves, as in the dayes of *Gibeab*, *Hos.* 9. 9. there are our manifold transgressions, and mighty sins, *Amos* 5. 12. If there were an *Ezechiel* that could consider what the Ancients doe in the dark, nay rake notice of the abominations which are committed in the midst of Jerusalem, a man would think that God were forsaking both Sanctuary and City; for, the riot and excesse, pride and insolency, spleen and malice, fraud and falshood, oppression and cruelty, forgery and bribery, perfidioufnesse and perjury, hypocrisie and apostasie, perverting of truth and persecuting of Religion in this Nation, is such, that we seem to be nothing but a hold of foul spirits, and a cage of unclean birds: Oh what dismal vengeance, and braying judgements do these sins deserve! we might think we heard the noise of a Nationall down-fall in these execrable courses, as *Zozimas* the Monk of *Palestine* heard the crack of perishing *Antioch* a long time before it came; yea, the walls and pillars of the Country might seem to melt before our destruction, as the marble statues

*Fragorem per-  
antis Antiochia  
jam tum in au-  
ribus ejus cir-  
cumsonuisse.  
Erag. l. 4. c. 7.*

statues of *Anthony* at *Alba* did sweat, and could not be wiped dry before his overthrow; yea, at the approach of these ruining judgements, the whole Land might seem to be warned with a loud summons, as at the approach of *Attila* into the Roman Territories, a voyce was heard often in the night, *Italy look to thy selfe*. What place may seem to be safe amongst us? what priviledge secure? our Castle-gates might seem to unbar, of themselves, our Fortresses to sink, our Temple-doors to shut up, our Ordinances to take shipping to sayl into some forraigne Country. It is true, God doth spare, but he might open his armory, and bring forth his weapons of destruction; yea turne against *Jacob* with a flaming fire, which might devour round about. Oh therefore let us not pride our selves in our strength, nor glory in our Hoasts, and *Heroes*, it is Gods mercy which is our tutelar *Numen*, we are preserved only by the clemency of a sparing God; *Should not I spare?*

Plutarch.

Bonfin, l. 3. de-  
cad. 7.

4. This shewes that we are never quite lost, for a judgement may be reversed, the punishing God may become a sparing God. Let *Marius* if he will, being overcome of *Sylla*, fly to *Præneste*, and deliver up himselfe to *Pontius Pelestinus*, to be slaine; but let not us be thus diffident of a sparing God. No, *Distrustfulness* is a word fitter for the mouth of *Dionysius* the Tyrant, then for the lips of a Christian: for whatsoever sad presages there may be of ill fate, and continuing misery; yet as *Esau* told *Thyfeus*, *God can turn all things backwards*. If a blind *Rhodias*, when he had been kept long in a Cave by a Tyrant, and fed like a beast, was so disfigured, that his friends wished him to make away himself, that he might end his miseries, could repell the motion, and say, *That all things were to be hoped for, so long as life doth continue*; then let not us deny our selves remedy in extremity, or lock the door in the midst of dysasters, as if no comfort could enter, for this were to loose the *Shute-Anchor*. Oh therefore when we want bread, let us knock up our friend at mid night to relieve us; when our chaine is heavy, let us file it off by devotion; when men ride over our heads, let us pray, and hope under the horse-hoofs; for may not God feed us under devouring judgements? Yes, *Out of the eater there may come meat*. Afflictions have but their stints, the punishing God may be a sparing God: *Should not I spare?*

Livy.  
Æneas,

Deus omnia  
convertit retro-  
sum. Eurip. i

Eraf. l. 8.  
Apoph.

Sacram an-  
choram solve-  
re. Adag.

5. This serves to exhort us to imitate God; for doth he pardon, and are we implacable? doth he spare, and will we revenge? Oh that man doth desire a gracious God, and yet that he himselfe is so irefull? that he doth need so much mercy, and yet will shew so little? that there is no repealing of his decrees, nor reversing of his sentence: that no Wolfe is more unreconcilable, nor no Leopard or Tiger more unappeasable;

Q

that



*Amonius de  
gestis Franc.  
l. 4. c. 71. 72  
Bonfin. l. 1.  
Dec. 1.*

*A puero concep-  
tum odium ser-  
vavit usque ad  
senectutem.  
Pont. de mag-  
nanimit. c. 8.  
Suscepas cum  
aliquis quacumq;  
de causa postea  
nullo tempore  
deponebat. Pavi-  
nius. Hic me De-  
us submergat, si  
ullis inimicatus  
parurus sum.  
Paul. Diac. l.  
29. Rer. Rom.  
Hoc inquit ut  
ad Idiotam verè  
dixisti. Apud me  
verò non mul-  
tum habet mo-  
menti; neque  
magni pendo ex  
iisdem genitum  
esse genitalibus.  
Plut. de piet.  
erga fratres.  
Rex præter dig-  
nitatem regiam  
calce repulit,  
haud esse refe-  
rens Majesta-  
tem. Regis sa-  
minis ulula-  
tibus polluen-  
dam. Bonfin.  
l. 5. c. 2.*

that the wildest beast that doth range upon earth, is not more mercilesse than man. Do not all Courts of justice feel this intractableness? Do not all Prisons cry out of this inflexibleness? Yes, we be to him that comes under the fury of an enraged neighbour; there is no peace to be had, unlesse with *Nabash* they can get the right eyes of their enemies, or with *Lewis* the proud Earl of *Fandlers*, they can see their Adversaries strip themselves, and with bare legs, and bare heads, implore favour; or with the *Myssians*, they have liberty to sacrifice the bowels of the greater part of their Opposites, as a pleasing oblation. The wisdom which doth descend from above, is easie to be entreated, but the wisdom which doth descend from beneath is hard to be intreated: they must unhouse, unskin, slash till they see the naked entrails, and suck blood till the veynes be dry, before their hearts will relent. *Ferdinand* King of *Naples*, was so tenacious of his malicious intentions, that he kept them from child-hood to old-age. It is observed of Pope *Paul* the 4th, that those grudges which he once conceived against men, that they never after left festring in his breast. *Justinian* the 2d. who is usually called *Ruinotimetus*, being in a great danger to be cast away in a Tempest, was desired by *Myaces*, that he would take a vow to pardon his enemies, that the Tempests might cease; but saith he, Let God rather *drown* me here, then I will spare one enemy. *Plutarch* being chosen to be Arbitrator between two brethren, the one a common man, and the other a Philosopher, he desired the learned man for the honour of his Philosophy, that he would surcease all spight with his brother, and the rather, because he was inferiour to him in parts, and equall to him in birth; but he answered, This may very well agree with my brother, the Idiot (that is a private man) but it doth carry no weight with me, neither doe I regard at all that we come from the same parentage. *Colomanus* King of *Hungary*, intended an expedition against the *Russes*, *Queen Laura* prostrate at his feet, desired pardon, and peace; but he most unprincipally kicked her away, and said that the Majestie of Princes was not to be steyned with womanish howlings. Thus ye have seen the exulcerated spirits of men, and how this Devill of Malice (above all the black infernal spirits) if it once get possession, will not be cast out without much difficulty and danger. An Adulterer, a Drunkard, an Infidell, may sooner be reclaimed, and converted, than a man of an hatefull nature. Such sharp teeth are there in mans mouth, such griping claws there are upon his feet, such a savage heart there is in his bosome. Strike but at this hornets nest, and see what hissing, and stinging there will be; stir but this Lion out of his Den, and see

see what roaring, and tearing there will be: was ever Viper, Dragon, Basilisk more venomous, than a spleenative person? By the old Law the Dam must not be destroyed with the young ones, but malice will ruine both old and young; even seeth a Kid in the Mother's milk, nay, in the Mothers blood; not leave the Parent with a Messuage, nor the Infant with a moyety. Oh that man should have so much rough nature under a smooth skin, and carry so much of the Fiend under a fair complexion; that he should embrace so gently, and gripe so dreadfully; greet so courteously, and grinde so cruelly; tread so softly, and trample so Tyrannically: In a Blacksmiths shop there are nothing but Anvils, and Hammers, and Pinsers, and Malls; In a malicious mans house are nothing but Warrants, and Writs, and Attachments, and Executions; *Vulcan* himself was never such a forge-striker, nor *Cyclops* such an Anvil beater. Thou art afraid of kites for thy pullary, of Wolves for thy sheep, but take heed of this Caniball for thine own flesh; this torrid Zone doth scorch all that come under it, this *Hericano* doth shake all in pieces that is subject to the blast, or dint of it. Thou hadst better shoot the Gulse, live under the foot of Mount *Aetna*, be seated in the Hircanian Forrest, then to live nigh to such a rancorous creature. Cankers do eat thy fruits, but these thy stonewalls; vermine devour thy corn, but these thy coin; swine root up thy grasse, but these thy Inheritance; Mastiffs snatch away thy staffe, but these thy Evidence; wild bulls cast thee into the mire, but these into a Dungeon. Feavers have but their fits, malignant Planets but their Seasons, deluges but their suddain inundations; but there is neither term, limit, nor period, to an hatefull mans rage, and fury. *Absalon* that stayed three years in *Geshur*, *Jacob* that served *Laban* twenty years, the infirm man at the Poole of *Bethesda*, that was sick of his disease eight and thirty years, had a shorter time for their miseries, than they which fall under a spightfull mans displeasure; this Ostrich is not to be tamed, this flint is not to be softned, this *ulcus profundum* is not to be healed. But oh beloved, why do ye plead the spirit, if ye expresse corrupt nature? or believe a God, if ye will not imitate him? How do his mercy, and your malice, his clemency, and your cruelty, agree together? Oh draw your Physiomy from his face; and fetch your affections from his bowells; conform to him, by whom ye would be justified; resemble him, by whom ye would be saved. Be ye mercifull, as your Heavenly Father is mercifull. Forgive one another, as God for Christ's sake hath forgiven you. Maintain Birthrights, defend just claims, but make

make not every cavill a solemne quarrell. No, bear with mens infirmities, passe by frailties, cover a multitude of provocations; for if God be so gentle, why should ye be so extream? if he be so yielding, why should ye be so unappeasable? The Ornament of the age is the affectionate person, the Mirrour of the times is the placable, peaceable creature, which doth feel least of the sting of injuries, and doth not suffer an offence to come to her rankling coar, which is seldom seen at a Bar, and oftner consulting with a ghostly Father than a Paradoxing Politician. Clear your grounds from noy-some weeds, build with planed Timber, drink no dreggs, eat no Bears flesh, set no snares, dig no pitfalls, paint no Crocodiles upon your doreposts, have no Panthers in your galleries, purge out leaven, expell poyson, keep no goaring cattell in your pastures, breed no fierce whelps to worry your neighbours. Remember that the wrath of man doth not accomplish the righteousnesse of God, that he that hateth his brother is a Manslayer; therefore, *As much as in you lies have peace with all men, yea, Above all things put on love, which is the best bond of perfection.* Consider how your Saviour was like a Sheep upon Earth, which did not open his mouth, and that in Heaven he sitteth like a Lamb in the midst of the Thrones As David did not regard Shimei's cursings, so walk you like deaf men, and blind men in the midst of this abusefull, and provoking age. Let Abraham say, *Let there be no strife betwixt me, and thee, for we are brethren,* and let Saint Paul say, *Ye have not hurt me in any thing;* feed not upon discontents here, which are to eat Mannah in your Fathers Kingdom; let not your instruments here jar, which are elsewhere to stand amongst the harpers harping upon their harps.

Be readier to lend a courtesie, than to repay an injury; and to shed tears than to shed blood; Leave vengeance to God, and for the sake of Christs wounds, feel not too much thine own bruises, or cuts. Prepare for the Sacrament by reconciling thy self to thy brother, and pave the way to Heaven by a charitable demeanour. Forbear desolations, when thou art able to lay wast; and let thy Enemy live, when thou hast his life at thy mercy: for this is not only the signe of a noble nature, but it is to be a partaker of the Divine Nature; for when God can ruin, he doth preserve; when he can extirpate, he doth spare, *Should not I spare?*

4. Part.

Now let us come to the Channell, *Nineveh that great City*, wherein are more, than sixscore thousand Persons, that cannot discern between their right hand, and their left hand, and also much Cattle.

In which words there are three things considerable.

1. The name of a place, *Nineveh*,
2. The nature of the place, *that great City*,
3. The description of it, *wherein are more than sixscore thousand persons, that cannot discern between their right hand and their left hand; and also much Cattle.*

First for the name of a place, *Nineveh*. What? *Nineveh* the proud, and prophane, arrogant, and peccant, whose insolency, and security was such, that a Prophet was drawn from far to discover their iniquity, and denounce judgements? (For *Jonah* is sent not only with a message, but a menace, hee must cry against it, because their wickednesse was come up before God. Chap. 1. v. 2. and he must cry confusion to it, and that speedy too, for *Yet forty daies, and Nineveh shall be overthrown*? Ch. 3. v. 4.) No, this is not the *Nineveh* which God is so tender of, and he doth argue so with *Jonah* for the preservation of it: no, if *Nineveh* had persisted in her impiety, God would have been no Pleader for her, neither would he have made the least motion for her sparing; but it is *Nineveh* the changed, and renewed; for *Nineveh* had been wicked; but she had seen her wickednesse, searched it out, and separated her self from it: and here indeed is the incentive of Divine commiseration. For so soon as God saw his message entertained, he is no longer an Adversary, but an Advocate; he doth pity *Nineveh*, and would pardon it; he doth speak for it, and doth spare it: Yea, he doth reason with *Jonah*, why *Nineveh* having confessed the fact, and put her self upon the mercy of the Court, God should not recall his sentence, and spare the Execution of Judgement. What, saith God, shall I trample upon the prostrate? ruine the humbled? then I shall seem to abhor that, which I do affect, and to punish that which I do take pleasure in; Who will ever blush for sin, if abasement be despised? or shed tears, if the weeping transgressor be judged? these then having found out their sin, I can no longer pursue it; they were guilty, they are innocent, they were culpable, they are acceptable; such a seeking people are to be owned,

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such



such a submitting people are to be remitted: *Nineveh* is to me now a fit subject for sparing: Should not I spare *Nineveh*?

And that God did not spare *Nineveh* for the bare Walls, but for the repentance within the walls, is the judgement of the most learned Expositors. <sup>a</sup> *Nineveh* expressing repentance at

<sup>a</sup> *Nineveh* ad conciorum Jonæ aīā penitentia panam sibi denuntiatam evadēbat Chelm. in Nah. 2.

<sup>b</sup> Deus peccatoribus ignoscit, & panas committit ab eis avertit. Pif. in

Jon. 3. v. 11. Tu homo mortalī, & non tui juris & arbitrii, velles per suū fuisse uxore, et cuius ubi voluptatem aliquam percipisti; Et ego, qui Deus sum æternus, & omnium Dominus, non parcerem tui, qui mihi approbantur, & quorum penitentia est iucundissima?

<sup>d</sup> Eos ab penitentiam a morte absolvit. Cor.

<sup>e</sup> a lapide, in loc. c. Ut penitentia nihil dicat quod eam jam viderat Jonas. Dedit spiritum penitentia, ut omnes salvi fierent, Ribera in loc. f. Deus hoc eorum penitentia opera probavit, & acceptavit, eisque panam condonavit simul & culpam, ut videtur. Chryl. in hom. quod nemo latet nisi a seipso. Id. 1. 1. de orando Drum. Mortem suam lacrymis funerant. Anno de Pan. c. 6. Hoc timore utiliter conculsi Ninivita ad Jonæ predicationem, plenam terribius penitentiam egerant, & misericordiam a Deo impetrarunt. Concil. Trid. Sess. 14. c. 4. Sic Vega 1. 3. de iustif. c. 5. & Tho. Aq. 1. 2. q. 84. Art. 6. ad. 1. & Aug. 1. 15. de civit. Dei. c. 3. & Ephrem. Ser. de Jona.

<sup>d</sup> For their repentance God acquitted them from death, saith **Cornelius a Lapide**. <sup>e</sup> God doth speake nothing here expressly of their repentance, because *Jonah* had seen it before; but he gave them the spirit of repentance, that all might be saved, saith **Ribera**. By the judgement of these then, and many more, it is apparent; that though God doth but onely name *Nineveh*, yet he meant penitent *Nineveh*; yea, for their change, God doth change: and because they did not spare repentance, he would have them spared for their repentance. Should not I spare *Nineveh*, that is, *Nineveh* the repaired and renewed?

This then being the true sense and signification of the word (that I might not seem to digge amongst Rubbish, and put my spade into empty Historical conceptions, as if I would scrape Divinity from the stone, and lime, and mortar of *Nineveh*, and not from the manners and graces of the place) penitent *Nineveh* being here to be understood: from hence I draw this fruitfull observation, That Repentance doth carry with it pacification: *Nineveh* thus qualified shall be spared; God can no longer be angry, than whilst men stand out against him; if the flag of defiance be pulled down, God doth instantly listen to an accommodation; for why should they be made to grieve, which do grieve already? where there is *μεταμέλει*, an anguish for sin: or why should their heads be broken

ken, which are come to their right wits? Where there is <sup>a</sup> *Repentance* is <sup>a</sup> *Penitentia est recuperatio integritatis.* It is true, sins are not sanctified, but the person is sanctified; so soon as his sinnes are renounced, <sup>b</sup> *Repentance* doth <sup>b</sup> *Penitentia omnes defectus ad perfectum.* take away the leprosie, and the flesh is sound. <sup>c</sup> *Repentance* doth <sup>c</sup> *Penitentia omnes defectus ad perfectum.* reduce all defects to perfection: yea it is <sup>d</sup> *the beginning of a better life;* the liableness then unto death is gone, so soon as this vitall principle doth enter: how can God exact any thing for sinne, when the penitents will hath destroyed it; <sup>e</sup> *for to repent is to desire, that that which hath been done, had never been done.* It is an hard thing for God to sue a cancelled bond, or to require a debt that hath been discharged; <sup>f</sup> *all reckonings are cleared, when God by repentance hath received his commu-* tative justice. <sup>f</sup> *tative justice.*

I know there are many curious questions about sin, as whether the sin of *Adam* which effectively vitiated whole nature, be greater than the sin against the *Holy Ghost*, which objectively is not onely against the love, and truth of God, and that gift, and union by which all graces have their influence, but against the eminent goodnesse of God by which the divine relation is dissolved, and therefore expressly called the sinne unto death: and whether man be obliged to the sinnes of all his fore-fathers, as well as to the sinnes of *Adam*, because we are baptized into the remission of sinnes, and not sin; and *David* (though born of lawfull wedlock) saith, *I was born in iniquity, and in sins hath my mother conceived me*: Or whether a man shall answer onely for Originall sinne, and not for other sinnes, if he doe not imitate them, as *Jerome* holds; and whether the punishments of sin be sin, because they are not onely effects of divine justice, but a contracted depravation, as after precedent sin there doth come a subsequent corruption, and obduration oftentimes: Whether pardoned sinnes be quite abolished, or whether upon reiterated transgression they doe not return: whether the preterition of good, or the perpetration of evil; or if ye will, whether the sinne of omission, or commission, be the greatest; and whether to the formall deordination of sinne, there be absolutely required a compleat consent, because he which can resist is not enforced to yield; or a meer nescience, pawling delight or prophanity, doe not of it selfe cause sinne: and, to be brieve, whether a man may not sinne in serving God, or sinne in his sleep, or sinne in thinking of his former sinnes, or sin in looking upon the sinnes of others: these and many other intricacies have been propounded concerning sinnes; but repentance doth answer all these Problems, and take away all these scruples: for repentance is a reparation, a purgation, a

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<sup>a</sup> Penitentia est recuperatio integritatis. Aq. 3. q. 84. art. 6.  
<sup>b</sup> Penitentia omnes defectus ad perfectum.  
<sup>c</sup> Penitentia omnes defectus ad perfectum.  
<sup>d</sup> Penitentia omnes defectus ad perfectum.  
<sup>e</sup> Penitentia omnes defectus ad perfectum.  
<sup>f</sup> Penitentia omnes defectus ad perfectum.

<sup>a</sup> Delictum est declinare a bono, peccatum est facere malum; peccatum est perpetratio mali, delictum est desertio boni. Quid enim aliud sonat delictum, nisi delictum Aug. in q. Levit. q. 10

*Nescit tarda  
molimina spiri-  
tus sanctus. Ju-  
stificatio fit in  
instanti.*

remedy, a redintegration: I do not say but the *Macula*, the spot of sin, may remaine till the day of judgement, there to the greater glory of the Redeemer, to be covered with the righteousness of Christ; but the *reatus*, the guilt is wholly removed, God doth not impute it, nor look upon it as a grievance: No, God hath received his ransom, *Exod. 30. 12. the emnity is slaine*, *Ephe. 2. 16. there is an healing*, *Hos. 14. 5. as steyned as they were before, they are made as wool, and as white as snow*, *Isai. 1. 18. their blood is washed away*, *Ezek. 16. 9. the iniquity of Israel shall be sought for, and there shall be none, and the sins of Judah, but they shall not be found*, *Jer. 50. 20. The penitent doth become forthwith a favorite, and is a darling in his Princes eye. Doth the humbled sinner seek for acceptance, and doth the soul long hang in suspence? is the Petition laid aside? is there no answer to be gotten from Court? Yes, the Holy Ghost knoweth, no delays, justification is in an instant. The sacrifice is no sooner offered, but the atonement is gotten, the keyes of the Kingdome do no sooner stir, but the gates of Heaven do stand open. Solution I am not well skilled in, (what vertue suffrages have for souls departed); but I am sure Absolution hath a present effect and efficacy. *David* doth get souls-ease with a breath, *I have sinned against the Lord*, saith the King, *The Lord hath put away thy sin*, saith the Prophet, *2 Sam. 12. 13. Mary Magdalen* doth not depart out of Christ's presence without her pardon in her hand, no she sought for it by teares: *And he said unto her, thy sins are forgiven thee*, *Luk. 7. 48. Zacheus* is not put to expectation, what the issue of his humble acknowledgement of Christ should be; no he had called him Lord, and he shall presently find him a Lord, for *This day salvation is come to this house*, *Luk. 19. 9. This Deiopeia* can be the Mother of none but a faire Progeny, none but amiable beauties come out of the wombe of repentance. In *Golken* is nothing but light, upon mount *Garisim* are nothing but blessings, out of repentance comes nothing but a state of approbation. I will rather feare that the Rainbow is not an undoubted signe to prevent a deluge, and the Urim and Thummim not to be a certain Oracle to resolve doubts, then I will suspect repentance to be an infallible Charter for spirituall liberties. Oh that thou wert penitent, I would shew thee the Serpents sting falling out of thy sides, the Angell of the bottomlesse pit dropping his keyes out of his hand, the Accuser of the brethren standing speechlesse in Gods Court, this Jordan washing thee cleane, this *Bethesda* healing thee of thy mortall disease, the Angels of heaven comming forth to salute thee, and rejoyce over thee, and the Father stretching out his hands to imbrace thee,*

and

and putting shooes upon thy feet, a ring upon thy finger, and the best robe upon thy back: Whatsoever Penitent doth stand here, I pronounce, that he hath broken the yoke of bondage, he hath leaped out of Hell, and though Pharaoh, and all his Host do pursue after him to catch him, and to new-fetter him, the Devill, and his trained bands of sins do march after him to captivate him, and to bring him back to his old chains; yet he is out of their reach, he hath left all his Enemies behind him, and none shall be able to lay hands on him, if he hath but past this red Sea, the Egyptians whom he hath seen to day, he shall see no more hereafter, they all lay pickling in that brine, drinking their last in that deep, and quaffing bowl, either swimming dead above water, or lying dead upon the Shore. The penitent, and his sins are parted, as Moses left the Court, when he took upon him to be a deliverer to Israel, and Zachæus left his Publicans office, when hee intended to devote himself to Christ; he hath given them a discharge, and quite abdicated them, as Ephraim said to his Idols, *quid mihi ultra? What have I to do any more with you?* Hos. 14. 8. Repentance is the Funerall of sin, and the birth-day of grace, a man then shifts himself out of the ratters of naturall corruptions, & doth array himself in the bright vestment of regeneration, as Jehoshuab put off his filthy garments, & put on a change of rayment upon his back, and a glorious Mitre upon his head. He is so transformed, that not onely all the Earth doth look upon him with delight, but the eye of Heaven is taken with him: he need not be troubled with any of his former guilts, nor fear the charge that his sins have preferred against him, for the Enditement is taken out of Court; he dare present himselfe before the Judge, for he is sure to be justified at the Throne of grace. The Penitent man shall be pardoned, Nineveh shall be spared: Repentance is a Vertue; now can there be a Vertue, which should leave a man as a spotted creature in Gods eye? No, they are called *Purgatory Vertues*, which belong to men in their passage, and frame in them a *Divine Similitude*; for as naturall vertues perfect the essence, so do these the operations, it being impossible that there should be a Vertue where there is not a regular action, because Vertue doth inherently carry a rectitude with it; so soon then as this vertue is entred, it doth beget a streightnesse in the Soul, and raiseth up in it such a sweet composure, that it may be proportionate for Divine favour; God cannot but approve, that which he did

*Quædam sunt virtutes transientes, & in divinam similitudinem tendentes, & hæc vocantur virtutes purgatorie. Tho. 12a. q. 61. art. 5. virtus ex ipsa ratione nominis importat perfectio-*

*nem potentia Tho. 12a. q. 55. art. 2 Virtus uniuscujusque rei est, quæ opus bonum reddit. Aristot. 2 Ethic. c. 6.*

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detests



detests and love that which he did loath; therefore God instantly doth close with the Penitent, and doth give him for laying open his plague-fore, the application of a plaister; and for his searching his waies, the razing out of his footprints; and for his rent heart, a reconciled breast; and for his teares, clean water to purge him; and for lifting a brow to Heaven, the light of his countenance. The Penitent hath no sooner made his addressles, but he hath a gracious reception, for, Let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon. *Esa. 55.9.* Return oh bather, sliding Israel saith the Lord, and I will not cause mine anger to fall upon you. *Jer. 3. 12.* I have heard Ephraim lamenting thus, Thou hast corrected me, and I was chastised as an untamed Heifer, convert thou me oh Lord and I shall be converted, for thou art the Lord my God. Surely after that I converted, I repented, and after I was instructed, I smote upon my thigh. I was ashamed, yea, confounded, because I did bear the reproach of my youth. Is Ephraim my dear Son, or pleasant Child? Yet since I spake unto him, I still remembered him. Therefore my Bowells are troubled for him, I will surely have compassion upon him, saith the Lord. *Jer. 31: 18, 19, 20.* Israel doth no sooner take unto him words, but he is answered with a promise of divine favour, I will heal their rebellion, I will love them freely, for mine anger is turned away from him, *Hos. 14. 5.* Jonah doth but make his Prayer in the dark Chappell (the bowells of the Whale) and he is cast upon dry land as a pardoned Creature; the Publican doth but go up to Gods house for a little Sinners Ointment, and he doth depart out of the Temple justified. The Penitent doth no sooner move the Court, but his Petition is granted; or bend his knees, but mercy doth come flying from Heaven upon Cherubims wings to him. The matter of repentance is sin, and strange it were that repentance should not be exquisite about her own matter, to heal the Ulcer, that she is intent to cure; yes, as it is of forepast sins, so that which is forepast, hath by repentance lost the future being; it doth bring it to such an utter waste, that there is the destruction of sin, and the remission of sin. I confesse repentance doth not this as a passion, but as a vertue, and not as a positive, but a dispositive vertue, and so it doth not only take away the act, but the offence of sin: for by dispendency there is a reprobation of the fact, and by remotion there is a purging away of the guilt; for as it is contrary to all sins, so according to the nature of Opposites it doth cause an utter expulsion, and that not only of the pravity, but the noxiousnesse of sin; for repentance working in the vertue of Christs passion. there is no sin, which Christ suffered for, but repentance is able to abolish it; yea it

a Penitentia est de prateritis peccatis. Sylv. prier.

b Penitentia est ad destructionem, & remissionem peccati. Navar.

c Dolor est displicentia seu reprobatio facti cum intentione removendi sequela in eius offensam dei, & reatum pena. Tho. 3. p. q. 85. art. 1.

it doth nail to the Crosse, both the crime, and the criminality of sin, that is the curse. <sup>d</sup> Repentance is a motion, for it doth cause an alteration: now mans will is no sooner changed, but Gods will is changed with it; that as man doth cease to transgresse, so God doth cease to be incensed; <sup>e</sup> for as an offence is against Gods grace, so repentance doth restore a man again to that grace, and grace presently doth make man acceptable. For though sins have not in them a connexion as vertues have, for vertues draw a man from a multitude to unity, that is, God; but sinnes draw a man from unity to a multitude, namely, his severall delights; yet a man repenting in particular of some grievous sins which burthen his conscience, and in generall of all sins that he conceiveth he may have committed, this shall procure him a full remission, for one sin is not forgiven without another. So that it doth appear that pardon of sin is an inseparable effect of repentance, for as sin in those that have the use of reason cannot be forgiven without repentance, so it cannot but be forgiven by repentance; for repentance hath ever grace annexed to it, and that grace doth confer justification. Was it ever heard that a justified person had yet a new reconciliation to make? No, justification is from one contrary to another, that is, from a state of wrath, to a state of favour: to be accounted innocent, and made righteous is the formallising act of repentance. What then? shall repentance be a project, which depends wholly upon event? or an experiment, whose issue is in the successe? or a lottery, where blanks, or prizes may be drawn? shall a man abhor himself, and not know whether he shall be rejected, or accepted? shall a man turn to the Lord with all his heart, and have no assurance, whether God will shew his face, or turn his back upon him? This were then an anxious vexation, yea, repentance to be repented of; but the imposthume which breaketh out kindly, is past the danger, penitent *Nineveh* is to be spared. Can God professe enmity, where men desire to take away the ground of discord? No, Acquaint thy self with God and be at peace. Job. 22. 21. Can he turn off Suitours? and despise Suppliants? No, to cry Lord have mercy upon me is a naked speech, but it doth contain in it infinite comfort. Can God seek up them by vengeance, which are already come home to him by repentance? which live not at a distance, but are returned with all their hearts? 1 Kings 8. 34. No, They have made their recourse to God, and God to them. God cannot disgrace men with their errors, nor put them to the blush, where they are ashamed of their iniquities, Ezech. 43. 10. nor march out with his trained bands, where men prepare to meet their God, Amos 4. 12. Nor scowre with

<sup>d</sup> Penitentia est immutatio voluntatis

<sup>e</sup> Offensa directè opponitur gratia, in hoc enim dicitur aliquis offensus, quod repellit eum à gratia sua -- gratia autem gratum reddit.

Tho. 3. p. q. 86. art. 2.

<sup>f</sup> Unum peccatum non dimittitur sine alio; hoc enim est contrà misericordiam Dei, quæ est perfecta. Debitum culpe contra iacet amicitia, & ideo una culpa vel offensa non remittitur sine altera.

Si displiceret illud peccatum, quia est contra Deum super omnia delictum

(quod requiritur ad rationem utraque penitentia) sequeretur, quod de omnibus peccatis peniteret. Tho. 3. p. q. 86. art. 3.

<sup>g</sup> Nudus sermo, sed immensitatem salutis continentis. Misere mei Chryl. de muliere Chanaan. Hom. 12.

Recurrunt ad Dominum, & Dominus ad eos. Bern. de confid. l. 2. c. 1.

*Conversus est  
ad puniendum  
peccatum, &  
ego convertar ad  
liberandum e-  
um. Aug. Pl.  
24. Deus nun-  
quam despiciit  
penitentiam, si  
ei sincerè, &  
simpliciter offe-  
ratur. Chrys.  
de reparatione  
lappi. Non finis  
infirmos com-  
putrescere. Qui  
se medicis dede-  
rit, seipsum sibi  
abnegat. Amb.  
in Pl. 130.  
Interior.*

*Quando sic pa-  
nites, ut ama-  
rum sapiat in  
anima, quod  
dulce fuit in vi-  
ta, bene ingem-  
is erga Deum  
Amb.*

with plagues, where men wash and make cleane, Esa. 1. 16. nor smite hippe and thigh, where men knock upon their breasts, Luk. 18. 13. For what were this but for God to insult upon the prostrate? and to set his face against them that seek his face? yes, it were to wring the sinne. offering out of the sacrificers hand, and to kill men at the sides of his own altar. God can try no masteries with them that submit, nor lay them gasping for life, which are already halfe dead in spirituall anguish; for then he should lay his axe to the root of the fruitfull tree, and make a waste upon the ground, that brings forth hearbs meet for the dresser; not make men beare their iniquity, but beare their integrity; not onely not be slack to them that hate him, but quick against them that deprecate him. But God doth reciprocate with the penitent, if he doth repent, God doth repent: The offender doth turne to punish his sin, and God doth turn to free him. Hard-heartednesse may be fruitlesse, but compunction is never in vaine. God doth never despise repentance, if it be offered to him with sincerity, and simplicity. God is a Physitian, and will he slight his Patients? or suffer them to die under his hands? No, how then can he be styled the Healer? therefore he will visit them, administer to them, give them his constant attendance, his examining eye, his gentle hand, a certain cure; for such is the goodnesse of God, that though he doth loath the corruption of the disease, yet he doth take compassion upon the groans of the languishing, Thou O God wilt not suffer impotent and infirme Creatures to rot under his hands, and renouncing their selves, they have wholly cast their selves upon his skill and faithfulnessse, therefore he will take strict charge over them. To deny men recovery under the mercy of a gracious God, were worse then for Dionysius to pluck the golden beard from Esculapius. He doth heal inwardly that which did wound outwardly. The fruit of the griete is recompenced with remedy. Esau may weep his eyes sore, and find no comfort, but the convert doth never shed teares without successie. When thou dost so repent, that that is bitter in thy soul, which was sweet in thy life, thou dost grone happily towards God. God is the Lord of Hosts, and he doth bath a sword in heaven against contemners; yea, water Nations with blood, where his professed enemies do live; but God cannot fight with sighs and teares, bended knees, wringing hands, and pacifying lips. If the heart of stone be changed into an heart of flesh, there is nothing left for the hammer of judgment to bruise or break; God hath no rod but for the disobedient, nor no blood-axe, but for Malefactors: if repentance hath shaven men, there is no other sharp Razour to come upon the head: God cannot strike where the

the penitent hath given the first blow at sin, the very standing up in the gaps, doth fence out all judgements; one moist eye will take away all grievances, as *Alexander* said, That one tear of *Olympias* would blot out all the accusations of *Antipater*. Where men deplore sin and implore mercy, where the eyes are rinsed, and the heart cleansed, the sinners stand no longer like culpable persons; no, the fruit of their lips is peace, *Isai.* 57. 19. These have quieted Gods spirit, *Zach.* 6. 8. Shall *Simeon* lye in prison, when *Benjamin* is come? shall the sinner continue in bondage, when repentance doth appeare? No, though God cannot spare the obstinate and incorrigible, yet can he not spare the prostrate, and the penitent? Yes, Should not I spare *Nineveh*?

But some will say, how shall we be penitent? If we be *Nineveh*, that is, if we answer their penitentiall works. Which are those? Would ye know them? then search the Records, view the Originall, take out a Transcript, and ye shall finde them thus filled up, or penned down in the Catalogue.

1. Hearing God in his Messengers; for *Nineveh* is converted by the preaching of *Jonas*. People usually finde the way out of the world by the light of the ministry, and are listed into Gods Campe, by attending to the beat of this Drum, and repairing to Gods Muster: it is teaching which doth give us our first conception in grace, and organise our parts to be shaped penitents. Faith commeth by hearing, *Rom.* 10. 17. as if the spirit entred by the eare, or that were the clicket-gate of conversion. Preaching is so effectuell an Ordinance, that it is called *The power of God to salvation*, *Rom.* 1. 16. and *the savour of life unto life*, *1 Cor.* 2. 16. Woe be to him which doth choak this seed, or doth trample under foot this Pearl. Ministers are Gods authorized Messengers, to set before us the way of life, *Jer.* 21. 8. To turn many unto righteousness, *Dan.* 12. 3. To feed men in the strength of the Lord, *Mich.* 5. 4. By such as these *Lydia's* heart was opened, *Acts* 16. 14. The Romans were called to be Saints, *Rom.* 1. 7. The *Corinthians* were begotten through the Gospel, *1 Cor.* 4. 15. The *Galathians* had Christ formed in them, *Gal.* 4. 19. The *Ephesians* which were farre off, were made neare, *Eph.* 2. 13. And indeed the Church hath not a rarer engine for conversion, then this sacred function. It pleased God by the foolishnesse of preaching to save them that believe, *1 Cor.* 1. 21. By this the doore of faith is opened, *Acts* 14. 27. the dispensation of grace is bestowed, *Eph.* 3. 12. the excellency of knowledge is communicated, *Phil.* 3. 8. the unsearchable riches of Christ are brought home to our doors, *Eph.* 3. 8. Preaching doth level mountains, make crooked things straight, cleave the Rocks, turn deserts into Gardens, quicken the barren wombs, teach five Ci-



ties of Egypt to speak the language of Canaan, raise up of stones children to Abraham, open the eyes of the blind, turn men from darknesse to light, and from the power of Sathan unto God, Acts 26. 18. make manifest the secrets of mens hearts, and cause them to fall down upon their faces, and worship God, 1 Cor. 14. 25.

\* Verba flam-  
mantia et aures  
audientium pro-  
cedunt. Greg.  
Hom. 3. in  
Ezech. b Con-  
venientes cura-  
riones adhibent.  
Theod. Dial. 2.  
c Formas incul-  
pant. Greg.  
Nyl. de Paup.  
Amand. Et be-  
nig. completten-  
dis. d Proscin-  
dunt spiritualem  
fulcum, ut cum  
purgatus ager  
fit cordis nostri  
pulchros viri-  
tis furculos con-  
feramus. Olym-  
piodor. in Ec-  
clesiast. e Just.  
in Cantic. Inter  
tenebras hujus  
vita presentis  
student veni-  
ram lucem nunc-  
ciare. f Greg.  
Moral. l. 38.  
g. 5. Totius  
mundi cordi-  
mentum. Jeron.  
Cont. Lucif.  
g. Omnibus  
membris pul-  
chrior, et pre-  
tiosior est.  
Chromast.  
in 6. Mat.

The ministers lips being touched with this heavenly fire, they send forth <sup>a</sup> words flaming with zeal into the ears of their Auditors, they do <sup>b</sup> apply fit medicines to all diseases, <sup>c</sup> they do grave and stampe the first impressions of regeneration upon mens soules, <sup>d</sup> they do plow up the spirituall furrow, that the field of the heart being purged, it might receive the graffs of viriue; they do chew the food of instruction for the nourishment of the body mysticall, <sup>e</sup> they crow in the midnight of this life, to shew that light is coming. Here is the calling which is <sup>f</sup> the seasoning of the whole earth; <sup>g</sup> the eye of the Church more precious then all other members. How have these seeded the world with Believers: filled the streets of the new Jerusalem with gorgeous buildings? put bright Gems into the Imperiall Crown of Christ Jesus? St. Peter at one Sermon converted three thousand, St. Paul whole Nations. By these the Amasei were brought from their Idolatry, in the reign of Justin. 2. Zonar. tom. 3. and multitude of Moors living in the desert of Caprapit, were converted by Maturianus, Victor, Vand. Persel. lib. 1. How is Bonifacius famous for the conversion of the Germans? Vincentius of the Spaniards? Palladius, and Aidanus of the Scots? and amongst our selves, Berinus for the conversion of the East Saxons? Bed. l. 3. c. 7. And Jaruma for the conversion of the west Saxons Bed. l. 3. c. 33. O then that thou seest so many pulled out of the pit by the hand of the ministry, and preached home to God by the fervency of Teachers, that the stones of the spirituall building are hewen at the Pulpit, and the Pearl of everlasting life bought at the Temple-Mart, and yet that thou hast no opinion of, nor no reverence to this Calling: that thou canst not smell the perfume of the Sanctuary, nor see the brightnesse of these stars in the right hand of God; that thou hast scarce a foot for a Temple, or an eare for a Preacher. But oh beloved, look with an eye of reverence towards these consecrated walls, know the worth of this holy ground, account this the place of Gods Throne, the beauty of holinesse, yea no other then the house of God, and gate of Heaven: As they said of old, Let us go up to the Seer, so let us repaire to the Cryer, let us hang upon the Ministers lips, and suck our fill at these breasts; consider the eminency and necessity of this calling, for thou maist starve in thy Tent, if thou dost not step forth to gather this Mannah; thou maist be to seek for repentance, if thou dost not find it under the Ordinances, Nineveh was converted by the preaching of Jonah.

2. Not so be too curious in our Counsaillers, Nineveh doth accept of

of *Jonah* for a Prophet, though a Stranger by Nation, and a man opposite in religion. So we should accept of any lawfull Messenger; for strange it is that some have itching ears, no Teacher will please them; they have an heap of Teachers, as if they could find nothing but in the heap; they run from Pulpit to Pulpit to cheapen Doctrines, as Customers go from shop to shop to barta for Wares. *It is naught, tis naught,* as if it were worth neither looking on, nor bidding price for. They hunt Counter for Textmen, and like idle schoolars they will learn little of the same Masters; they must have variety of Pedagogues; I am of *Paul*, I am of *Apollos*, I am of *Cephas*. They drink of all waters, and scarce any Spring hath liquor good enough to relish with them, no the Crystall Stream to distempered Palates is baser then dregs, or drasse. *The full despise the Honey-comb;* and these surfeited hearers, nauseate the most Mellifluous Instructors. Mannah is but light bread, with the Israelites they must have Quails; how many Ornaments of learning, and Mirrours of judgement are too meanly endowed for some ripe wits? Many a rare gifted Divine may say to his Auditor, *I am thy contempt,* neither dost thou think me worthy thy asking for. The Daughter of *Pierias* have no greater glory than to despise the *Muses*, and these no greater pride then to avile the worthy Preachers. *Can any good thing come out of Nazareth?* Can any inspired thing come from such carnall Teachers? alas they may have some learning, but they have no piety; they may have some gifts, but they have not the spirit. And why not? have they not as much sincerity? are they not as often at their knees? do they not seek God? and desire to speak out of the mouth of God, as much as others? oh then that *Pharaoh* is only for his own Inchanters, and *Achas* only for his own Court-Prophets! that some men will eat no meat, but that which is dressed by their own Cooks, nor wear a Vest, but that which is made up by their own Stitchers; which will hear none, nor allow of none, but those which agree with them in every Tenet, and do not vary from them in the least principle. The foolish Galathians were for their own false Apostles, and the ripe-witted Corinthians for their artificial Teachers; the great Council, the Sanhedrim of the Jewes will not accept of a Messiah from the Apostles, no, rather whip them for preaching up such an one to them. The Stoicks and Epicures will receive no counsell from Saint Paul, no, rather stick to their infidelity, then he shall reason them from their Idols. *What meaneth this Babler?* So many men will not be converted, but by whom they affect; nor saved, but by whom they prize, and magnifie; they will die in their sins, if their own Physitians do not cure them; yea, lie in Hell, if their own

*Proiecta vultus  
d'gest Virgil  
Eclog. 2.*

*Despectus tibi  
sum, nec quis  
sum quavis A-  
lexi.*

Key-

Key-keepers do not open Heaven-gates unto them; they will shed no tears, if their own weeping Doctours do not melt them out; nor accept of no repentance, if their own mortifying Teachers do not stab and pierce their hearts. But, doth it become men to be thus singular, and precise in reformation? must they have it in their own way, and by their own men? No, they should be glad to be led into the right way by any Guide, and to be called home to God by any Crier. *A wise*

*Prudens Auditor omnes libenter audit, omnia legit, non personam, non scripturam, non doctrinam spernit, ob omnibus indifferenter quod sibi deesse videt querit; non quantum sciat, sed quantum ignoret, considerat.* Hugo de Sancti. Viſt. in suo Didascal.

*Auditor doth hear all willingly, he doth peruse all things, he doth despise no mans person, writing, or Doctrine, he doth indifferently seeke from all, that which he seeth to be wanting to himself, he doth consider not how much he doth know, but how much he is ignorant of. Oh therefore renounce this limitation of Doctrine, or particularising of Teachers, be not too strict, who shall rectifie thy conscience, nor too curious who shall save thy soul, listen to the motions of repentance from any Interpreters lips. Nineveh is not captious to accept of Jonah for a Prophet.*

3. *Enduring sharp Doctrine, for Jonah doth not treat gently with Nineveh, but he doth come with thunderclaps of vengeance, with a mouth full of menaces, Yet forty daies, and Nineveh shall be overthrown.* That tender ear which cannot endure threatnings, will hardly hear of reformation; *The ear is the taster of the Soul, and this taster must not onely have sweet sawces for the relishing diet; old nailes must be plucked out with violence, even with their heads flying off; old stocks will not be shaken down, they must be hewen down; the sinner never change till the Minister doth change his voice,* Gal. 4. 20. there must be lowd calling to awaken men out of the spirit of slumber; there must be knocking to purpose to shiver in pieces an heart of adamant; this kind of dead carcasse, which hath lain so long in the grave, that it beginneth to stink, it will not be raised up without much groining in the spirit. *Ezra must sit astonished till the evening sacrifice, Ezra 9. 4. before he can amaze the Israelites with their sins; Huldah must read the curses of the Law, before she can make Josiahs heart to melt, Saint Peter must lay blasphemy and bloodshed to the charge of the Jews, before they will be pricked at their hearts; Sinners will never be corrected, unlesse Ministers use a troublesome severity for wholesome discipline: We must smite, and fight to deliver preyes out of the wild beasts jaws. So let me ever blesse*

*Adhibent pro disciplina molestam severitatem Aug. ep. 78. ad Bonif. Ad pugnos, et pugnam accingamur, ne quid nobis ereptum cedat in pradam ferarum.* Chryſ. adv. Jud. orat. 1. Sic mihi contingat semper beare amicos terrendo salubriter, non adulando fallaciter. Bern. ad Brun. Colon. Archiep. ep. 9.

*my*

my friends, by terrifying them kindly, rather then by flattering them deceitfully. I know people do delight in mild doctrine, and that the pleasant tabret should be in the Ministers lips, to tell them rather of comforts, then corruptions; of perfections, then defections; of priviledges, then prevarications; No errors must be spoken of, but those of their enemies, not trespasses, but those of the adverse party; where sin might rather be a derision, then a conviction, or a taunt, then a necessary check; they their selves must not be blamed, or shamed, live they never so impiously, yet they must not be called wretches; or let them behave themselves never so accurately, yet they must not be styled *Reprobates*; the children of *Belial* must not be of their lineage, the Cockatrice eggs must not be found in their nest, nor the Vipers breed spied out in their hole; they must be of the generation of *Abraham*, though both their ears, and their hearts be uncircumcised; they must be Sainted though they have nothing of religion, or holiness, but the lip-stroke. *Saul* though he knew he had disobedience enough to rend a Kingdom from him; yet he would have *Samuel* to honour him before the people. So these though they be privy to their own execrable courses, yet they would have the Ministers tongue to be the flute of their praises, and every Pulpit to ring of their fame; they cannot endure to be taxed with guilts, nor terrified with judgements; they would fashion out preaching after their own mould, and dip Doctrines in the pukes of their own *Dysat*; the bells must not stir unlesse they will ring their changes, nor bread must not be offered for the sustenance of souls, unlesse it be spread with their owne butter. *Pf. 55. 21. Prophecy not unto us right things, but preach unto us smooth things. Esai 30. 10. If a man walk in the Spirit of falsehood, and prophecy of wine, and strong drink, he shall be a Prophet to this people. Micah 2. 11. Jeroboam must have a Sinner for his Chaplain, and a liar for his Court-teacher, or else the man cannot be merry, for they make the King glad with their wickedness, and the Princes with their lies. Hof. 7. 3. So that such kind of Divines are but Proctours for profaneness, Advocates for impieties; not Ministers, but Ministrels; not Interpreters, but Impostours. If their Masters have a mind to be blith, their Preachers must smile with them; or if their Patrons halt, they must limp with them; such must be the Sophistry of the Pulpit, the sorcery of the Sanctuary, the Magick of the Ministry; as if such Prophets were read in nothing, but the Common-place book of temporising, or studied in nothing, but the Topics of conformity. These men may have excellent parts, and endowments, but they are not gifted with reprehension, to strike, and stab sin at the heart, as *Patroclus* could put all the*

Homer.



Delectat ea facere in quibus non metuitur Reprehensor. Aug. in Ps. 9. Magis obruere quam astollere. Bern. ad Romaldum ep. 72.

Suscipio tremens verba tua verberibus plebs.

armour of *Achilles*, but his weighty spear with which he was wont to goar men to death was too heavy for him to wield. But when the Parasite is gotten into the Pulpit, and there is nothing, but Courtship in the Preachers lips, when he doth congee to the humours of the age, and make low legs to the fancies of the times, when there is like People like Priest, what hopes is there of conversion? no, the giving of flattering titles, putting pillows under every armhole, and having mens persons in admiration, do but confirm men in their sins, and strengthen the hands of the wicked, *Ezech.* 13. 22. For it doth delight men to do those things, in which no Reprehender is feared. This is the way rather to throw down to destruction, than to lift up to salvation. Wo be to them that go about to tame the Ministry, or to file the Preachers tongue; which would have him only choose his Text out of the Bible, but draw his observations, amplifications, and applications out of the Book of compliance; which will not attend to *Amos* no longer, than he doth not prophesie against *Bethel*; nor hear *John Baptist* gladly, than when he doth not glauce at *Herodias*; which are ready to cast their riders, if they do put spurs to their sides; which are ready to lift up their heels against them; if they attempt to bridle them; which are apt to smite at a Prophet, if he doth cry out against the Altar, and to shed the blood of *Zacharias* between the Porch, and the Altar, if he cannot speak low. Oh what sense of sin, or dread of judgement can there be in these mens breasts, where flattery doth so inchaunt them? No, like the beasts of *Sicily* they are ready to rot with too much sweet pasture; or like wasps they are ready to be quesomed with sucking too much honey out of the Gallipot; pleasing Doctrine is the poison of the Temple, and a biandishing Preacher is the Chain of Hell. When frogs croak, the Tempest is at hand, when the Messengers of God are the Pandours of licentiousness, *Vengeance* doth lie at the dore. The gentle wind will never purge the air, nor the dull plowshare prepare the soil; if people would be saved, they must sit out a threatning Sermon, and hear a rebuking Priest with patience, saying with *Boniface* to Saint *Augustine*, I receive thy words full of truth with trembling, though every sentence doth seem to scourge me. Submit to this, or else no hopes of conversion, for *Nineveh* turned Penitent, because she could endure a threatning *Jonah*, Yet forty daies, and *Nineveh* shall be overthrowen.

4. Apprehending danger: for *Jonah* doth denounce judgement, and *Nineveh* doth effectually lay it to heart. Yet forty daies, and *Nineveh* shall be overthrowen. So the people of *Nineveh* believed God. Did they believe, and shall we give no credit? when the Heavens write out our judgements in Capitall letters

ters, shall not we read our own fittall condition? when the Lord doth roar from on high, Jer. 25. 30. shall we be deaf below? when He smites the Earth with the rod of his Mouth, Es. 11. 4. shall not we see the whipping-Pillar set up? when He hews down men by his Prophets, Hos. 6. 5. shall we say, only timorous and suspicious fools stand in aw of the Prophets Axe? when he causes a grievous Vision to be declared, Es. 21. 2. shall we turn this grievous Vision into a Panick fear? that instead of the stings of dangers, and the frights of miseries, there is nothing but drinking up scorning like water, Job 34. 7. making a wide mouth, and drawing out the tongue. Es. 57. 4. not saying, these Temple-warnings carry sad presages with them, but away with all these Pulpit-lightenings, the pen of the Scribes is in vain, the Prophet is a fool, the Spirituall man is mad; as if People would drink away the dread of all crime, as Medea told Syrus; or would be killed with Gods punishing hand, being gorged with delicacies, and annointed with carnall delighs, as Chabrias told Iphicrates; yea, as the Egyptians in respect of the fertility, and strength of their Country thought it was able to Feast all the Gods, and to keep them safe; so against the predictions of ensuing vengeance for sin, we think our fruitfull, and formidable land is able to sustain us, and secure us to perpetuity. Vain men we dream rather of dignity, then dangers of jollity then judgement; all the threats of the Temple do not make us look pale, all the cries of Jonah do not terrifie us; no, they daunt, but we do not faint; they predict, but we not believe; we are readier to say, the land is not able to bear these mens words. Amos 7. 10. then to think of our own burthens; or to lay a snare for him that reproveth in the gate, Esa. 29. 31. than to doubt of any snare comming upon our selves. But thou which art opposite to warnings, canst thou say thou wert ever truly admonished? No, Behold ye despisers, and wonder. Is there any thing more ominous then this sat heart? and spirit of slumber? no of all bad things, the evil of an obstinate, and inflexible mind is worst; for then we seek to outface the Prophets, & to put God himself out of countenance. Therefore when misery is approaching, put not the evil day afar off, when vengeance doth knock at the gate, daunce not upon the threshold; when God doth hold up his rod, think not it shall draw no blood. The Lion hath roared, who can but fear? Amos 3. 8. If thou hadst the strength of Sampson, do not wrastle with Gods Messengers, if thou hadst the puissance of the Anakims, do not try masteries with the trained bands of the Sanctuary; for the Prophets wait upon Gods person, and God will live, and die with his life-Guard. I will watch over my word, they shall know that there hath been a Prophet amongst them. Away therefore with

*Poetisti scilicet.  
Viliorum lib. 8.  
var. lect. c. 4.  
Me pransum, &  
unum neca  
bunt. Plut. in  
Apoph.  
Ægyptum Deos  
omnes hospitio  
excipere, &  
salvare posse.  
Rhod. lib. 29. c.  
21.*

*Ne te credide-  
ris, quia non  
facis ista, mo-  
neri Ovid de  
Tri. l. el. 15.*

*Malum inflexi-  
bilis & obsti-  
nata mentis  
pestimum. Bern.  
ep. 125.*

with all your trusty Politicians, and take up these as your confiding men; believe the Prophets, and ye shall prosper, 2 Chron. 20. 20. So the men of Nineveh believed God.

5. *Not delaying repentance.* For Nineveh was a City of three dayes journey, and Jonah had but even as it were entred the City, not gone his full circuit; and what a new face is there to be instantly discerned? *Jonah's cryes are heard; and the City is converted.* So we should not linger too long in repentance, for it is a sad signe, when the child doth stick in the wombe; *Esau's untimely teares made him a perpetuall mourner, the foolish Virgins are locked out of the wedding, because they knew not their trimming-seaton; How long shall evill thoughts remain within you?* Jer. 4. 14. *Wilt thou not be made clean? when shall it once be?* Ezek. 13. 27. Oh sad complaints! Protraction in Hebrew, doth signifie supplanting; for there is nothing doth more undermine our felicity, then to be too tardy in necessary duties. *HeHOR* blamed *Rhesus* for coming to the siege of *Troy*, at the end of the ten years War; so repentance is a scandall, which is exprest with too much prolonging; the *Pinarii* which came late to the feast of *Hercules*, were enjoyned fasting; so they which do neglect opportunity, are left to starve upon their after-services. If God doth call, and men will not make appearance, they come at last rather for stripes then embraces. We that will not give God his right without a tediousnesse, are like the *Areopagites* which had the *Matrone of Smyrna* demanding present justice for the death of her Son, to come and require it after an hundred yeares were past. Should we wait upon God, and must he attend upon us? the Lord, upon the servant? the Judge upon the Delinquent? Must we be so much entreated to be accepted? or so often invited to be made happy? Are we not ashamed to deferre a patient God? do we not tremble to give him so many repulses? *How oft would I have gathered thee, and thou wouldest not?* If God doth desire affection from us, let us send our hearts to him at the first call; if he will be pleased to enter, let us not drive him to too much knocking. *Late sown grain doth seldome thrive. To day if ye will heare my voyce, harden not your hearts.* He that giveth thee but a day, will not suffer thee to prepare thine eare to morrow, for then a deafe eare, and an hardened heart may meet together. In commendable things, *Celerity is of the greatest consequence*, as *Julius Caesar* was wont to say. O that thou which must account for time, dardest make bold with the next new Moon. Must thou not reckon for every week? Yes, *not a moment shall perish.* Mark then how the shadows do decline upon the Diall; yea consider every dropping of the Hour-glass. Let not God stay thy leasure, have not

Hibbekah of Hachab.

Euripides.

Plut. in q. Rom.

Valer M. l. 8. c. 1.

Sera satio semper mala est Culumella.

Plurimum momenti habet celeritas. Plut. in Apophth.

Momentum non peribit de tempore. Bern.

a post dayed repentance. Rise out of bed at the first cocks crowing, put on thy armour, when the Trumpet doth sound away to the March. Must gray hairs teach thee repentance? wilt not leave chanting with the world, till the Daughters of singing be abased? Canst not feel the weight of sin till the Grasshopper be a burthen? wilt come so often to Church with an uncircumcised spirit? or leave the Pulpit with a stony heart? Doth the Preacher but plow upon a Rock, or wash a *Morian*? Is the Day-star yet to arise, which should give light enough to the world to see thee a penitent? Is the Minister yet to be born, that should preach to thee thy conversion-Sermon? didst never yet hear a solemn warning? wert never present at an affectuall call? Doth the Plowman plow all the day to sow? doth he open and break the clods, and no fruit appear upon the ground? *Isai. 28. 24.* Hath the Minister swear, and yet dost thou chide inwardly? hath he preached himselfe hoarse, and yet hath he not spoken loud enough to thy conscience? Art not confounded at the thought of so much neglected doctrine? dost not feare the curse of so much disesteemed counsaile? hast thou an heart which cannot repent? or wilt thou repent when there is no place left for repentance? Should repentance be the last act of thy life? or should thy first souls-search begin at the last gasp? No, if thou hast heard but one penitentiall cry, thou shouldst look upon thy selfe with terrour, that thou art yet to be humbled or cleansed. Thou art not often called upon to take thy Rents, to lay hold on an inheritance; then why shouldst thou weary so many Pastours, kill so many Preachers, to call upon thee to be penitent? No, Repentance should be timely, speedy, or else the professor is worse then the *Ninevites*, for *Jonah doth but begin to cry, and Nineveh is converted.*

6. *Sin hath her stirring motions*; for was there onely the shaking of ears at *Jonah's* Sermon? No, there was the shaking of limbs; the cry will not suffer them to receive the message upon their seats, they are driven to stand up to it, for I read of a *Rising*, *ch. 3. v. 6.* So repentance should quicken men, and put them upon spirituall addresses. *All virtue doth consist in action.* That good which doth go no further then a conception, is imperfect and languishing. They are blamed which do frame their hearts to turn to the Lord, *Hos. 5. 4.* An heart-touch is not enough, there must be an heart-frame, the judgement must not onely be enlightened, but the affections must be inclined; that is a fruitlesse Sermon where all ends in motions, and men go not beyond incentives: Gods messages must call us up, and set us to work; for *Arise, and be doing*, *1 Chron. 22. 16.* They must put us into the right way, and make us

*Omnis virtus in actione consistit.*  
*Cic. l. 1. 1. Of-  
ficiorum.*  
*Imperfectum &  
languidum bo-  
num est. Senec.  
de vit. beat.  
c. 12.*



mind our steps, and expatiate in endeavours; We must follow on to know the Lord, *Hol. 6. 3.* There are many distances to be gone in Religion, therefore we must stretch out our selves towards that which is before, *Phil. 3. 13.* Else Agrippa might have been a Saint, for he had some warnings in him; and Felix might have been a penitent, for he had his tremblings. Oh what shall we say then to them, which perhaps do receive the warning, but all their repentance doth lye in their eares; they attend to the cry, but they do not arise from their seats: Is it enough to see God angry, and not to pacifie his displeasure? No, this is but to take notice of the sadnesse of the times, or to receive the bruit of impending misery, the main thing is to dispose our selves to prevent a judgement. Therefore as we apprehend the misery, so we must apply the remedy, prepare for action, do something to avert the punishment: In *Nineveh* there was a warning, and a stirring, a crying, and a Rising.

7. Greatnesse is not thought on: for this cry doth not only make the ears of the vulgar to tingle, but the consternation is entered into the pallace, he which sat in the Throne, and wore the Robe, is made to forget his Throne, and Robe; he doth not onely move with the rest, but he doth rise with the first, For word came to the King of *Nineveh*, and he arose from his Throne, and laid aside his Robe. And so the voyce of the Lord should break the Cedars, and make them leap like a calf, yea *Lebanon*, and *Shirion*, like the young Unicorne; the mightiest should have their judgement-frayes, and shiver under Gods threatned plagues. Is there any antidote against *Caesar*? any preservative against divine wrath? No, Gods lightnings strike upon the highest mountaines. What is a Throne to him, that hath built his stories in the Heavens? What is a Robe to him, that is clothed with jealousy as with a garment? Can a golden Scepter fright away a judgement? or all the Jewels of the Crown redeem a man from vengeance? Shall the munition of Rocks be a safe defence? Shalt thou reign because thou dwellest in Cedar? No, God takes Kings by the Collar, and hurls them under his feet; he doth smite the great house with breaches, and make the houses of Ivory to perish. That great Pharaoh that asked, who is the Lord, that I should heare his voyce? shall heare long, who is Pharaoh? that would match his princely lips to the lips of the Almighty? Oh then, that many were not enclosed in their own fat, and infatuated with their Chariots of Glory, as if they should out-runne, and out-ride all miseries; yes they have lost their sight with glaring too much upon their glistering heapes, and their senses by drinking too deeply out of the intoxicated Cup of abundance; like *Licinius*, because they have so much ground, that a Kite cannot fly over it, they feare no dangers; and like *Charles the 8th of France*

*Antidotum ad  
versus Casarem.  
Sucton. Feri-  
unt summos ful-  
gura montes.  
Horace.*

*Plut.*

France, because they have great Riches to trust to, they distrust not to be happy against all accidents: these high-towering Eagles which have built aloft, think their nests shall never be pulled down; the great Bulls of *Assyria*, which graze in the green pastures, never look that they shall be taken by the horns, and flayed: these great Leviathans which swim in the vast Ocean of greatness, never expect that the harping iron shall be darted into their sides, and that they shall be played withall like a bird, bound for the Maids; that the basket shall be filled with their skins, and the fish-paunier with their heads. *The rich mans goods are his living confidence*, Prov. 19. 15. They which dwell in the clefts of the Rocks, say, who shall bring us down? Obad. 3. These never Rise, forsake the Throne, and cast away the Robe. It is an hard thing to see these Chuffes tremble in a Temple, or to let fall an eylid, or to bruise a breast before the most mortifying Preacher, *Pashua*, that is a Governour, never thinketh that he shall be a slave, and that his name shall be *Mages-missabib*, Fear round about: the Prince of *Tyru*, which was of perfect beauty, and shone upon earth like an anointed Cherub, which sat his seat by the seat of God, which sealed up the summe, walked as in *Eikra*, where every precious stone was his covering, never imagined that he should have been un-Nymen'd, be made a man, and not God, and that he should dye the death of them, which are slain in the midst of the sea. There lyeth hid a kind of sorcery in the Throne, the Robe is a kind of enchanted vesture: how many might have sit in the heavenly places in Christ Jesus, were it not for this Throne, and might have been arrayed in the pure and fine linnen, which is the righteousness of the Saints, had it not been for this Robe? Do we not see, that an upper seat in the Congregation, a scarlet Coat, a sumptuous building, a large Rentail, Parks, and Fishponds, Lordships, and Royalties, make men contemn all Doctrine, and scorn the most devout Messengers? If *Elisha* doth reprove such, he is made to fly the Country; if *Jeremiah* doth deliver his errand freely to such, it is enough to have his prophesie cut in pieces with a pen-knife; if *Cyrril* meddle with the great *Julian*, he shall be hewn asunder in the middle, and his liver eaten up by the Heathens; if *Ignatius* reprehend *Bardas* for his vicious life, and tell him judgements hang over his head, he shall be locked up into a Sepulchre for many yeares, afterwards banished, and at last slain. The high-crested worlding cannot endure a check: the Throne, and the Robe, make men conceive themselves superiour to all reproofs; how do they snuffe and snarle, fume and rage, shew their tusks, and put out their stings, look like Leopards, and sparkle like Basilisks,

*Tametsi neque manu, neque consilio multum valeret, maxime tamen opulenti regni viribus intus, armis atque ausu plurimum confidit. Jovius. lib. 1. Tristor.*

*Theodore. l. 3. c. 6.*

*Cuspinian.*

if

Here rich  
men in gene-  
rall are only  
meant.

if they be but rebuked, or threatned? A *Jonahs* cry against them fills all the Country with tumults; they storm upon their Thrones, and desie in their Robes, yea, vow by the honour of their Thrones, and Robes, that they will be revenged; a man had better anger all the Witches, and Conjurers, provoke all the Centaures, and Minotaures in the world, then to menace this haughty spirited generation. The Devill hath his strongest chains upon rich mens heeles, he is most Prince, where disdeignfull men sit in the Throne, or wear the Robe: He hath thrust fees into these mens hands to oblige them to him, and given them a salary to make them his Stipendaries; he hath an Incorporation of Cosmopolites, an Host of Lucre-worms; oh the golden wedge doth weigh heavily, the fat portion is a sweet morsell, *For riches a man will sell his Soul*; how few can seperate themselves from this faire Concubine? or stop their ears against this *Syrinx*? no, where there are painted Portalls, seeled Parlours, Warehouse, Wardrobes, Deeds, deb. books, Gemms, and Jewells it is a difficult thing to unlock a dore to let in regeneration, or to open a casement to look towards Heaven. But oh beloved, why do men thus fetter their affections to greatnesse? or live contentedly in this lofty, and well freezed Prison? Have rich men no Souls to save? or will their riches secure them against Divine vengeance? cannot God cast down thy Throne? and tear in pieces thy Robe? smite thee upon the Throne? and strip thee naked for all thy Robe? is a golden nightcap an headpiece? and a velvet jacket, a brestplate against his judgments? why then doth not greatnesse stoop as well as penury? and listen as well as indigency? yes, the cry from Heaven ought to be as shrill to thee, as to the ears of the most despicable. Oh therefore, when God doth denounce plagues, forget the Throne, and the Robe, trample the world under thy feet, look with an eye of neglect upon all pomp, and splendour, and be as active to quiver up Gods arrows, and to sheath up his sword, as he that doth grind at the Mill, or doth crouch for a piece of silver in the streets; this is to imitate *Nineveh*, yea, the greatest in *Nineveh*, for *Word came to the King of Nineveh, and he arose from his Throne, and laid his Robe from him.*

8. *An humble dresse*: for the King of *Nineveh* doth not only lay off his Robe, but cover himself with sackcloth. Did the King of *Nineveh* so, and shall not our Penitents be tied to as much humility? will they be Penitents, and not part with a new fashion? or loose a new fangle? doth the King of *Nineveh* put off the Robe, and do these put it on? doth he cover himselfe with sackcloth, and do these cover themselves with silks, and Sattins

Sattins, cloth of silver, and gold? what be as sumptuous as Lords? as gorgeous as Princes? and yet is this dread of judgements? dismayed repentance? oh feat converts! oh spruce Penitents! *They that wear soft rayment are in Kings Courts, but repentance hath no such glistering Gallants; no this is rather a Correction-house, then a Stage; a Whipping-post then a Wardrobe. Where there is true humiliation for sin, there must be a mournful habit.* If thy heart be subdued, *Overcome thy garments; otherwise it will be said that thy spirit is not very sad, thy dresse is so trim; or thy conscience is not much mortified, thy back is so gawdy.* Loose attires shew a dissolute mind; thou art fitter for a daunce, then dejection; for jovilance, then repentance, therefore look not for the adornments of jewells and vestments, but of manners. What true Penitent was ever too busie with the Mercers shop? or minded too much the Feather-maker, and Perfumer? No, *Micah* doth appear *Script*, and naked, *Micah. 1. 8.* *Esay* doth go barefoot. *Esa. 20. 2.* the *Israelites* did not put on their ornaments, nor best garments, *Exod. 33. 4.* Powders, Spangles, Cuts, Jags, Frizles, Crispings, Purple, and Crimson, are fitter for Swartruters and Ruffians, then for true Penitents. There is a strange talking of God, where every member of the body doth speak it self to be *Abshalon*; or a strange chattering of repentance, where from top to toe there is nothing to be seen but the embelished Daughter of *Herodias*. I can find such Penitents at the *Bacchaanals*, *Saturnals*, and *Lupercals*; yea, at the Feasts of *Lucina*, *Cybele*, and *Flora*. Is this the School of mortification? no, the stair-case, or tiring-room of vanities these are strange kind of pieces, that are inlay'd with nothing but garishnesse, or checker-worked with pride. Are these splendid Blades, and nitid Sparkes fit to defend a Nation? Yes, with their Corsets, but not their consciences; their rapiers, but not their repentances I will as soon look for a protection from *Jebusites*, and *Pherezites* (those cursed people in the Land of *Promise*) as from such. They may call themselves *Hellors*, and *Demagogons*, and indeed I think there is some truth in the titles, for they are fitter to fright a Country then to support it. If there were no other provocations in the Land, yet there were fuell enough for consuming judgements, in peoples excessive and unlimited pride. Oh our patched faces are enough to make us Monsters in Gods eyes, our long tails to sweep all blessings out of the Nation, our powdred hair to fetch Gods rasour to shave these besmeared locks, and if a man should search the Wardrobes, Cabinets, Complexion bottles, a man would wonder that the flying Book of curses had not already lighted upon this ex-

*Lustuosus habitus.*

*ps. 135.*

*Vince vestem.*

*Cyp. de habit.*

*Virg.*

*Mollia induam-*

*menta animi*

*mollitiem indicant*

*Perald.*

*Non monilium,*

*aut vestium*

*quere ornamenta*

*sed morum Cyp*

*de hab. Virg.*



*Tolerabilia  
in adulterio  
crimina sunt;  
ibi enim pud-  
icitia, hic natu-  
ra adulteratur.  
Aug. de verbis  
Dom.*

tick lland, or that this Theater of vanities were not burnt down with fire, and brimstone from Heaven. There are more tolerable things to be found in the Sins, then amongst these Rarish-ers of manners; for there modesty is but corrupted, but here nature. Away therefore with these fine, superfine guises; repentance doth admit of no such garbs. If thou conceivest therefore that God doth threaten the Nation, make thy sitting room to be sensible of it, let *Jonahs* cry fetch all thy new fashions from thy back; Is this a time to take Vineyards, and Oliveyards, and Figtrees? so, is this a time for tising, and sprusing, and flaunting? No, this is a time to *rend*, and not to sew. *Eccles.* 3. 7. God doth call now to baldnesse, and sackcloth. *Ec.* 22. 12. Attire your selves therefore in your judgement suits, and cloth your selves in your visitation rags. When *Jonah* doth preach destruction, the King of *Nineveh* doth not keep State, no he hath little Imperiall seen about him, he doth lay aside his Roke, and cover himself with sackcloth.

9. *An height of abasement.* For the King of *Nineveh* doth not leave his Throne to take up an inferiour Chair, for this had been but to change seats, but he doth take up his place where a bondman in another case would not have rested himself; He was a King, but he doth couch down with the Caytiffe, for he sate upon ashes.

And to be Penitent I must sprinkle you with these ashes, nay, prepare you a low stool upon these ashes. *Job* abhorred himself in ashes. *Job.* 42. 6. and *Daniel* humbled himself in ashes. *Dan.* 9. 3. Repentance hath never bowed you low enough, till it hath thrown you upon the ground, and cast you upon the ashes, that ye might think your selves as base as ashes, and that there is no higher price to be set upon you then ashes. Oh what self-contemning expressions do we find in all them, which have turned but an eye to Heaven? *Elizabeth* the famous wife of the *Landgrave* of *Hesse*, after her conversion forgot all state, and dignity, and fashioned her self after the manner of a poor woman, and whensoever she went to Church to hear Gods word, she sate amongst the lowest women. *Paula* the great Matron of *Rome*, when she went to *Bethleem*, was so altered, that a man would not have thought her to be the same woman, she was so changed in vesture, voice, habit, and gate, that she seemed to be one of the meanest. *Francis* the Father of the Minors, because *Christ* was laid in a cratch, was wont for the most part to sit upon the ground, and grovelong to eat his meate groaning. So repentance hath never wrought her

*Ad pauperula  
morem se com-  
ponebat & quo-  
ties ad Ecclesi-  
am Evangelica  
predicationis  
gratia accessit,  
non nisi inter  
infimas mulie-  
res confidebat.  
Sabellio. l. 8.  
c. 5.  
Veste, voce, ha-  
bitu, incessu ut  
minima erat. Jeron. in Epitaph. Pauli.  
Nudi sedebat, & panem suum provolutus in terram gemitu com-  
edit. Marul. lib. 1. c. 8.*

effect-

effectuall work upon thee, till it hath pulled the admiring eye out of thy head, and the proud heart out of thy bosome; *abnegation*, or *selfe-deniall*, is the penitents necessary lesson. Is there any thing more unseemly, then to see a lofty spirited convert; the crucifying nailes of repentance will not suffer the flesh to live in magnifying desires of it selfe. *Blessed are the poore in spirit.* A man doth perish in loving himselfe, he is preserved in denying himselfe. If thou understandest what it is to deny another; thou wilt then apprehend what it is to deny thy selfe. It was an high word of St. Paul, to say, *No longer I live, but Christ liveth in me*, Gal. 2. 20. A man to be quick, and yet expired; to be seen of all, heard of all, saluted by all, and yet no Paul: yet thus it was, Saul was gone, and St. Paul doth come in the stead; or not he living, but Christ lived in him; and indeed; if he had still been himselfe, he himselfe had not been godly. If any one will come after me, let him deny himselfe. He must take the great trian out of his eye, and streyn the worthy out of all parts of him. If Christ doth leave a man his skin, he doth not leave him his will; for He which desireth Christ must despise himselfe, and he which would do Christs will, he must renounce his own. And thus ye see, how repentance doth not onely anatomize, but atomize you, naught you, nufquam you, null you. All high conceits, and glorious, vain-glorious, imaginations of your selves are gone. Oh thou penitent, so soon as ever thou deniest thy selfe, thou lovest thy selfe; for what art thou? a *Perpusillus*, a *Nanus*, a *Nemo*, a *Demy*, a *Dmarfe*, a very *No-body*. Thou which wert a bright Candle, art now a snuffe; thou which wert a spread flower, art now a dry leafe; thou which wert a pearl, art now ashes: Oh therefore upon the day of thy repentance, let high birth, high crests, high looks, high titles, all elate, inflate, lofty, stately, imagining, engrandising, preheminencies, and priviledges be forgotten, and count thy selfe the bran of the boulder, the sweepings of the floor, a scuttle, a spanfull of ashes; sift thy selfe into these ashes, and sit upon ashes, for thou seest how the great King of Nineveh, by this loud-cry of Jonas, doth see that if Gods judgements should calcine him, and his City, what a *Caput mortuum*, and *terra damnata*, should beleft of them; therefore whatsoever his Throne was before, ye see now his penitentiall stool; He sat upon ashes.

10. *A restraint of Delicacies*; for here is a Fast proclaimed, and a fast kept. Repentance must not run to the Dresser, or step into the Cook-roome, or sit down in the banquetting-house, revell, and riot, quaffe and carowse, whilst men are preventing a shipwrack, quenching a fire, pacifying an incensed God, and averting eminent judgements: no, it is much that

*Perit homo a-mando se, hic invenitur ne-gando se Aug. ser. 48. de di-vers. Si intelli-gas quid sit a-lium abnegare tunc percipies, quid sit abnega-re seipsum. Chryl. hom. 30. in Mat. Si ipse esset, pius professio-nem esset, Greg in Evang. hom. 32. Qui me desi-derat seipsum despiciat, qui vult facere me-am voluntatem discat negare suam. Iern. serm. de S. An-drea.*

a wounded conscience can have an eager appetite, or bended knees, can creep to the Pantry, or watry eyes can look out for Feasts. Spread Tables, variety of Services, Chargers, Flaggons, eating Lamb out of the Flock, feeding without feare, drinking wine with a song, do not agree with repentance; these things are fitter for *Sardanapalus*, *Heliogabalus*, then for the Penitent. Repentance must not hunger after the Creature, whilst she is solliciting the Creatour; nor come to her appetite, whilst her stomach is full of the sense of sin, and divine wrath; let her earn her bread, and do her work, before she doth sit down at the Table: She is to stretch out her hands indeed, but not to receive what the Feastmaker shall carve out; she is to open her mouth, but not for dainties; she hath a diet of her own (Humiliation-bread) and let her feed upon that; she hath a Cup of her own (the penance-goblet) and let her drink of that; when she is preserving of life, let her not mind too much nourishing of nature; when she is freeing her selfe from destruction, let her not be too intent upon Belly-chear: Can the Marriner gorge himselfe when the tempest is comming? or the Souldier eat, when the enemy doth look him in the face? or the Penitent be at his repast, when vengeance doth blow her trumpet? no, then let men not eat, but abstaine; not feed, but fast. *It is a day of attonement*, Num. 31. 50. therefore it must not be a day of pampering; of afflicting our soules, Levit. 16. 29. therefore it must not be of satiating the flesh; of rowling our selves in dust, Micah. 1. 10. therefore it must not be of surfeiting our selves with excess. Though at other times mens mouthes may be satisfied with good things, and they may eat of the fat, and drink of the sweet, yet then they must not eat the bread of men, Ezech. 24. 17. but like the *Cephalus*, they must live with their own moisture; there must be for the chastisement of the body, a cessation from food. *Alwaies fasting (at such times) was the diet to virtue*. Our dayly bread is not to be thought on, when we are begging pardon for our daily trespasses; then repentance must refraine from things lawfull. We must shew our selves the servants of God in fasting, 2 Cor. 6. we must sanctifie a meeting, and call a fast, Joel. 2. *David's knees were weak with fasting*, Psal. 109. 24. The *Israelites* fasted all day till night, Judg. 20. *Ester* and her maidens fasted three whole days together, Ester 4. *Fasting doth testifie humility, and it is singular to make a man understand himselfe. It is a remedy of healt, and a root of grace. A penitent without fasting, is like a Souldier without his sword*. Apelles the Egyptian Monk, was wont to hew his body with fastings, as one doth timber with the axe. *Hilarion* would feed his body with chaffe, and not with provender, lest the beast

Mucore suo.  
Pro corporis  
castigatione  
cessatio à cibo.  
Aug. de fide ad  
Petr. Semper  
virtutis jejunium  
cibus fuit. Leo  
in ser. de Jejun.  
dec. Mensis.  
Penitentia à  
licitis cautè se  
refringit.  
Greg. 5. Mo-  
ral. Jejunium  
humilitatem  
commendat,  
Praestat homini  
seipsum intelli-  
gere. Aug. ser.  
de Jejun. re-  
medium salutis,  
radix gratia.  
Amb. de Elia  
& Jejunio.  
Penitens sine  
jejunio est sicut  
miles sine gla-  
dio. Chryl. in  
Mat. 6.

beast should grow too lusty; St. Jerome saith, that *Asella* used fasting for a recreation; *Euphrasia* would teach her body to fast extremely, that she might dream rather of meat, than abominations. How doth it grieve me to think that the Altar of *Aridalas* could not be approached, nor people could not be initiated under the Goddesse *Isis*, without high preparatory fasts, and that we think to get our admission under God with voraginous paunches, and soaked gullets, as if we would have God to seal our pardon in the Larder. But we must not have the crums hanging between our teeth, when we are petitioning for mercy; nor belch in Gods face with our full stomachs; when we are begging for life; no, hollow cheeks, sunk eyes, gnawing bowels, macerated sides, fainting spirits, are better then swollen faces, swallowing throats, reeking stomachs, eyes starting out with fatnesse. Doth *Nineveh* seek to appease Gods wrath by sitting down by her flesh-pots? eating bread to the full? turning over their bowls? wallowing in her vomit? no, the dread of Gods judgements hath shut up all their Pantries, locked up all their Cellers, the whole City doth sit like an Anchorite, there is no pleasant bread to be gotten, neither flesh nor wine come into their mouths; to free themselves from stripes, they chasten themselves before the Lord; to procure mercy, they proclaim a Fast.

11. The whole strength is put to the worke; for *Nineveh* doth not act singly, but the generality is called on, King, Nobles, Citizens, and all sorts of men. And indeed where the danger is common, there ought to be an unanimous prevention. A defective assistance is next to absolute carelesness. If the Iron be blunt put more strength to it, that a joynt endeavour may set an edge upon gracious attempts, we should be knit together as one man, Judg. 20. 11. and lift as it were with one shoulder, Zeph. 3. 9. Joseph was angry, when one *Benjamin* was but wanting, so it is a grievance in a religious design, when the whole kindred do not meet; a work of importance should have a joynt advancement, if they be of the same fee, they should come to do their suit and service with us; where all are interess'd, every one should lend in their supply. In that renowned meeting at *Shiloh*, about the accident at *Gibeah*, All the children of *Israel*, and all the people came to the house of God and wept, and sat there before the Lord, and fasted, and offered burnt-offerings, and peace-offerings unto the Lord, Judg. 20. 26. In *Esters* humiliation, *Mordecai*, and all the *Jewes* in *Susban*, and *Ester*, and all her maids fasted, Ester 4. In that great pacification enjoyned in the 2. of *Joel*. The people are summoned, the Congregation called, the Elders gathered, and not so much as the Bride, or Bridegroom exempted. The Stone in *Seyrus* if it be cast into a River, being whole it doth float



Plin. l. 26.  
c. 17.

*Pariter remum  
ducere. Ari-  
stoph. Dion.*

*Plur.*

above water, but if it be broken it doth sink to the bottom: so united devotion is powerfull, but divided ineffectuall; if we would have the Boat go on happily, we must row alike as the Oar. *Eneas* said of the *Lacedemonians*; that Target stuck to Target, and Helmet to Helmet, and so indeed we should all serve together in the same virtuous resolution. *Philoparmanes* was wise, who built a Temple to *Jupiter Pluvius*, where all should meet to agree about the same commendable action; and such a Temple (though not to such a God) were fit for us, where all worshippers might congregate together, to promote religious undertakings with an holy combination; that Physick doth work best, where none of the ingredients are wanting, but there is a perfect compound. A sad thing it is, that when some are upon their knees, others should be walking after their pleasures; when some are seeking of God, others should be seeking of their booties; when some are shedding of teares, others should be singing of catches; when some are fasting, others should be juncating: what doe this shew but collaterall winds, one blowing against another? or mutinous Souldiers, turning their weapons one upon another? doubtlesse such a land is splay-footed, or such a Church doth look asquint. Therefore let there be an harmony in pious intentions, what one builds, let not another pluck down, what one layes a foundation for, let not another undermine; but where the hazard is publique, let there be a publique unit. on to eschew the perill; here ye see all *Nineveh* was incorporated into the same reconciling act, all joyning together, Kings, Nobles, Citizens, and all sorts of persons.

12. *A memorable thing done in repentance*: for the *Ninevites* made their Beasts to fast, and wear sackcloth: and shall *Nineveh* do this, and we do nothing to imitate the president? Profanenesse can bring forth prodigious things, and shall repentance bring forth no eminent things? we can find Monsters in the one, and shall we not Mirrours in the other? was *Phidias* known by his image? *Archimedes* by his engines? *Architas Tarentinus* by his Cube? *Flavius Melphitanus* by the Card and Compasse? and shall repentance be known by nothing that is illustrious? Have scales their stamps, odours their scents, elixirs their virtues; and shall there be no print, perfume, operation, whereby repentance may be discerned and distinguished? Shall this new-born babe upon the birth-day not be lovely shaped? shall this Diamond at the first cutting have no lustre? shall this mettall when it doth come hot out of the Mint, not be purely refined? do we strive to be ingenious Students, politick Merchants, sagacious Statesmen, redoubted Captains, and but vulgar Penitents? Yes, if in other things

*Plato de repub.  
Petrus Cieza.  
l. 2. Rerum  
Indic. c. 9.*

We

we are choise, here we should excell; if in other things we are laudable, here we should be incomparable; in this we should be in our prime, shew our selves most elaborate, yea set forth repentance as our Master-piece. Do we not find repentance thus adorned every where in scripture? yes, look upon the repentance at *Bochim*, *Mizpeh*, *Hadadrimmon*, the repentance of *David*, *Job*, *Mary Magdalen*, *St Peter*, and *St Paul*, and see how repentance is dignified and illustrated; and find we not these marks of honour amongst other religious penitents? Yes, peruse a whole Catalogue of them *Godfrey of Boulogne*, being the first that scaled the walls of *Rome*, whereupon happened an heavy slaughter, he was so afflicted for it, that he wished he could wash out this guilt of that blood with the blood of *Saxacens*. *Godfrey of Lorraine*, having burnt a Church at *Verdun*, he was so troubled for it, that he built another at his proper charges, and would often labour in the Masons work with his own hands. *Aurea* a Virgin of *Paris*, having reconciled her selfe to God, she lived afterwards a very severe life, and built her a seat, where she might have fifty Psalms at her right hand, and fifty at her left hand, and fifty at her back to meditate upon. *Charles Earl of Valois*, having by false accusation destroyed *Esquerre Marignan*, being visited with sickness, he did so lament this fact, that he not onely procured his body to be taken down from the Gibbet, and solemnly interred, but he neglected no duty of Religion, no charity to the poor, nor passionate humiliation to expiate this foul crime. *Starchatherus*, a valiant Champion, having slain virtuous *Olo* in a bath, such an horror came upon him, that he was ready to drop down dead, and spent out his whole life afterwards in a most anxious manner. *Hermannus* bishop of *Prague* being converted, he bewailed that he had spent more time in Princes Courts, than in the Temple, and was infinitely grieved that he had been more conniving, then resolute against sinne, vowing for time to come, to be (as he proved) the glass of Penitents. *Severus Sulpitius*, being deluded by the Pelagians, seeing his errour, he afterwards enjoyned himselfe perpetuall silence, that that sin which he had contracted by speech, he might correct it by holding his peace. *Thais* of *Alexandria*, after she had renounced her lustfull life, was ever such a dejected creature, that she durst never mention the name of God, but onely said, *Oh thou which hast made me, have mercy on me.* *Lewis, Landgrave of Hesse*, having lost his way in an hunting, he was enforced to lye in a Wood-makers house, where the Woodmaker, not knowing the Landgrave, expressed most sharp language against him, with which the Landgrave was so strook,

Emil. l. 7.

Schafna burgensis.

Marulus. l. 4. c. 11.

Fulgofus.

Tantus horror incesti.  
Ioh. Magn. l. 8. c. 12.

Dubrav. l. 11.

Ut peccatum, quod loquendo contraxerat, acendo emendaret Gennad.

Qui blasphemasti me, misere mei.  
Sabel. l. 5. c. 5.

*In posterum vitam suam, & Aulicorum miorum emendavit. Cytiae. Spangenberg. in venatorio Diabolo.*

strook, that he afterwards most rigidly reformed his own life, and the lives of his Courtiers, and died a most exemplary Prince. Was this the repentance of former ages, and do we only preserve the scabbard, and have no keen blade left in it? were these our Predecessours, and Progenitours as it were, and have we buried all of them, but their names? then pitty it is that we should have any of our Ancestours gold, if we have none of their graces; or that we should possesse their revenews, if wee have embezled their repentance; or that we should enjoy their Redeemer, if we have rejected their Reconciliation. What shall a naked, titular, ironical, histrionical, Mathematicall repentance content us? what is our Repentance? what memorable thing is there evident in it? oh that we could think on it without a partial heart, or look on it without an hypocrites eye. Alas, we do but only observe a day of Church-meeting, look upon God with a brow of familiarity, stand up as if we would prescribe laws to Heaven for agreement, wrimble at a Pulpit-lauencing, fill our ears with Panegyricks of Jerusalem, or sarcasms against Babylon, sing a Penitentiall Psalm, or hear an artificial Lecturer. Now, is this *Rachel* that ye have served so long for? No, the wrong party doth lay by your sides, a very beare-eyed Creature, in the morning you will find it to be *Leah*. Oh umbrage of humiliation, and walking ghost of repentance! Repentance is a *joyning our selves to the Lord in a perpetuall Covenant* Jer. 50. 5. and shall this Covenant be sealed, and signed without binding Articles on our side? It is a *returning to our first husband*. Hos. 2. 7. and dare we return to our former husband without a new plighting of that fidelity, which we promised at our first espowalls? It is a *rising from the dead*, Ephes. 5. 14. & can we come out of our graves without resurrection-checks? It is a translating of us into the Kingdom of his dear Son, Col. 1. 13. and shall we be carried no further to Heaven, then a throat-puffe, or a lungpipe-pant can blow us? Oh beware, these Temple larves, Congregation Mummeries will do us little good. We must be other men, and more expressive men, then ever we were before; we must declare something that is signal, yea, setup a Monumental repentance, the Ninivites did so, they made their Beasts to fast, and wear sackcloth.

13. *An anguish for sin:* for how is *Nineveh* at her contrition? She is turned a most disconsolate Creature, every street of the City doth proclaim her Mourner, yea, every gesture, and motion doth testifie her sad apprehension of sin; there is nothing to be seen it, but afflicting buffets, it doth eccho with ejulations, and is drenched, and showred with tears. So a true

true Penitent should be the troubled Creature of his age, the sight of sin should daunt him, yea, exanimate him; this child-birth must be in sorrow, this ague must be with a shaking fit, this fining with an absolute melting. The Sun should not seem to shine upon the day of thy repentance, no, there must be a clouded sky, a black eclipse, dark mists, tempests, and thunder to be discerned. He is a strange Penitent, that doth not change countenance, that doth feel no inward gripes, and hath not every heart-string aking. The humbled spirit must be a contrite spirit, repentance cannot be without godly sorrow. No man can begin a new life, but he which is afflicted for his life past. Repentance is a torturing with pain, or Repentance is a chastising punishment. There must be a blushing for sin, Yea it is a self-avengement, whereby a man is ever correcting in himself, that which he feeleth with distresse he did commit. Thus then ye see how repentance doth pierce, and pinch, grind the heart, and soak the eyes at the first entrances Contrition is full of collisions and convulsions, rough waves, and rushing Surges, sparkling and scaldings, bosom-thrillings, and eye-drippings; A true Penitent is brought to the Altar, and would even make a sacrifice of himself, he seemeth to have no more life left in him, but to vent out his own anxiety; there must be the torment of sin in repentance, that which the infernall spirits should do below, a contrite spirit must here perform; the Penitent for a time must feel the Chains of darknesse, the gnawing worm, the fiery lake, the weeping, and gnashing of teeth; if he would not suffer the everlasting curses, he must try what a Tophet he can raise up in his own conscience. Oh my gentle Penitent; I know not how to comfort him; the insensible Sinner doth go for an impenitent, the remorseles for a Reprobate; he that hath not a rent heart, hath a Pharaohs heart; they which are not weary and heavy laden, I find no refreshments for them; as Christ came not to call the righteous, but sinners to repentance, so no more did he ever open his lips to invite them, which are not conscious of their own unrighteousnesse; there are no plaisters but for smarting wounds, nor wine but for the sorrowfull, nor breasts of consolation but for the crying children, nor garment of beauty, but for the spirit of heaviness; God doth light up his candle to none but those which sit in darknesse, nor cast out his Anchor to none but where the Ship doth crack, and is ready to sink; he doth lift up onely the hands which hang down, and strengthen onely the weak knees; he doth hold onely the aking temples, and wipe onely the blubbered cheeks. They whose hearts are as fat as brawn, and as hard as the nether milstone, which are at ease in Sion, settled upon their lees, frozen in their dregs, whose eyes are blind,

Aa

their

Nullus potest novam inchoare vitam, nisi cum veteris vite peniteat. Aug. de medic. penit. c. 2. Penitentia est poena tenentia. Nav. Penitentia est punientia. Sylvest. prier. Erubescencia de peccato. Rich. in 4. dist. 18. q. 4. ad 3. Est vindicta quadam, semper puniens in se, quod dolet commisisse. Aug. de vera, et falsa pen. c. 8. tom. 4.



their ears uncircumcised, and consciences seared with an hot iron, which cannot answer crimes with cries, nor provocations with vexations, let them perish in their steely, and flinty conditions; Let the broken-hearted only be bound up, consolations be shed into the brest of them, which recount their sins in bitterneffe of soul, let the golden *Thau* be set only upon the foreheads of the Mourners of *Jerusalem*; let the distressed Publican only depart out of the Temple justified; let Paradise be promised only to the penitent thief. Shall the childrens bread be cast unto dogs? shall God feed the secure with the dainties of the perplexed? It is an easie matter to rise out of bed, but is it so to rise out of sin? to put on garments, but is it so to put on the Robe of innocency? to get an interest in nature, but is it so to get an interest in Heaven? It is an easie matter to take up a Bible, to walk to Church, to pen down a Sermon, to professe the Gospell, to Saint a fancied cause, but is it an easie matter to repent? No, is it a difficult thing to fight a Battle, and not to obtain this conquest? to run a race, and not to win this prize? to pacifie mans wrath, and not to appease Gods indignation? Yes, oh that thou sawest, how a Sinner must be broken in pieces, before he can procure his reconciliation / doth repentance require no passions? yes, greater then those of *Esau* for the losse of his birthright, or those of the Egyptians for the slaughter of their firstborn. Oh the sharp-pointed weapon of compunction! oh the grinding millstone of contrition! this red Sea, and Wildernesse must be past before the desired *Canaan* can be entred; the Penitent must lye (as it were) for a while in Hell, and feel, though not specifically, yet analogically some of the torments of the damned, before he can have a sense of inward satisfaction; For the beginning of all sin is pride, whereby a man cleaving to his own senses doth recede from Gods commandements, therefore it is fit that these senses should be punished, yea, that that hardnesse which is contracted by sin should be broken, and shivered; for that contrition might annihilate the sin, it must even almost annihilate the sinner; therefore it is styled a comminution of him; not onely a sensitive passion, but a spirituall confusion; there must not only be attrition with a little diminution, but contrition with an absolute dissipation, for there is *divisio ad minima*, a division, or demolition to the least sherd, shiver, or dust. For the object of contrition being guilt, and every guilt requiring his proper grief, how eager had that contrition need to be, that is to be exercised about all these sins? all the sorrows of nature are not like to the griefs of a penitent in respect of displicency; but onely in respect of the exterior anguish; nature may exceed in her griefes, but contrition as it is essentially

*Initium omnis peccati est superbia, per quam homo sensui suo inherens à mandatis divinis recedit, & ideo oportet, quod illud quod destruit peccatum hominem à proprio sensu discedere faciat. Ille autem qui in suo sensu perseverat, rigidus & durus vocatur, unde & frangi dicitur aliquis, quando à suo sensu divellitur. Tho. Suppl. q. 1. art. 1.*

tially seated in the intellectuall appetite, cannot be *dolor animas*, too great a grief. All which serve to shew what a salt, and brackish Sea must flow into a penitent Soul. I read of the Mahometans, that they must drink of a bitter water, before they are permitted to go up to the Mountain of Pardons; sure I am my Penitent must drink of his *Marah*, before the sweet tree can be cast in. Repentance cannot be without remorse, *Nineveh is a Mourner.*

14. *An acknowledgement of sin*: for what are these dolorous transitions, but silent publications of sin? yes, *Nineveh* is at her shrift, and brought to open confessions for in the 3. ch. v. 8. she doth speak out, and is not sparing to lay open her *evill waies*; What then, can a concealer of sin be a true Penitent? no, *He that hideth his sins shall not prosper.* Prov. 28. 13. It is to shame repentance to have her born dumb, or not to have her tongue-string cut. *I will go, and return to my place till they acknowledge their fault.* Hos. 5. 15. God doth live at a distance from the mute Penitent. *Cain* was a Runagate, *Sauls* Kingdom was rent from him, *Judas* was cast out as a Son of perdition, because none of these would confesse sincerely, what they were privy to. *Where is thy brother Abel?* *I cannot tell,* saith the first, Gen. 4. 9. *Wherefore hadst thou not obeyed the voice of the Lord, but hast turned to the prey, and hast done wickedly in the sight of the Lord? I have obeyed the voice of the Lord, and gone the way which he sent me,* saith the second, 1 Sam. 15. 19. *One of you shall betray me. Master is it I,* saith the third. Matt. 26. 25. Oh it is a dangerous thing for men to be strangers to their own sins, which they have been most familiar with, that they should neither have an eye to discern them, nor a tongue to discover them. What not reveal that, which thou hast made most publique to Gods eye? but suppress disobedience, as if the searcher of hearts could not find it out? No, Repentance hath none of these clanculary courses, but it doth bring forth her stolen goods, when the thief is sought after; and open the Castle-gates, when God doth come to summon the Rebbe, saying, I am the man, these have been my handy-works, thus crieth the Penitent; for where there is remorse, there ought not only to be a reflection, but detection, not only contrition, but confession. For sin is never thoroughly apprehended, till we have *confitentem reum*, the guilty man acknowledging his errour, yea, till there be an *accusation of a mans self.* A Penitent by execrating evil he doth impute it to himself. For how doth a man expell sin, but by casting it out at his lips? He doth nourish his wounds, which doth hide them. Yea, this must not be a formall repetition of errors in the general, but every trespasse which doth come to his knowledge, must be rehearsed upon the  
tongues

*Accusatio sul.*  
*Tolet. 3. l. c. 6.*  
*Execrando malum sibi imputat*  
*Lumb. 1. 4. diff.*  
*15.*  
*Vulnera nutrit,*  
*qui regis. Pal-*  
*chaf. 1. 3. Pal-*  
*chal.*

*non simplex per  
decodum historia  
sebet esse mani-  
festatio; hac e-  
a m potius est  
excusatio quam  
excusatio. Tolet  
. 3. c. 8.*

tongu's end, otherwise confession were rather before God an *Accusation*, then an *Excusation*. Oh therefore unravell your lives, sweep the hid corners, rake the cannels, lay open the secrets of your hearts, and lives, disbarthen your consciences, let not sin lie rankling within, but let the festered corruption run out at the mouth of the wound, speak out your errors, and tell out all your crimes in Gods ears; for thus doth *Nineveh*, she is at Confession, for she doth mention her evil waies.

15. *A reparation for sin*, for the *Ninivites* had offended God many waies, and now they are bringing in opposite vertues to those irregular provocations; they do return back unto God his own, as well as they can; and clear the arreerages, as well as they are able; if they had sinned in neglecting Prophets, they will now hear *Jonah*; if they had contemned judgements, they will now believe God; if they had been too much taken with the Throne, they will now sit upon the ash-heap; if flaunting attires had been their transgression, they will now wear sackcloth; if they had trespassed in delicious fare, they wil now fast; and neither eat bread, nor drink waters and look through the whole series of their proceedings, ye shall see nothing but a contradicting of their sins, and oppugning of them with contesting vertues. And thus we ought to learn this permuting art, to change grievances into graces; that what God hath suffered in, we endeavour to make him just satisfactions; for though God can have no damage, because the greatest Tyrant cannot take away any thing from God, for who can strike his person? Diminish his essence? deprive him of Power, Majesty, infinitenesse, and Eternity? yet God may be wronged in his Laws, Honour, Service, and so subject to an injury; now this injury must have some retaliation: restitution *ad pondus*, according to adæquation, we cannot make; yet we should come as nigh as we can according to a Geometricall proportion, that wherein God hath suffered, there might be in us a *Contrapassion*, as *Aquinas* calleth it. Satisfaction is a species of justice, and we are very unjust, if we have raised up an enemy, and will let him go without recompensation of the wrong. I do not tie you to penall works, as whipcord, cuttings, pilgrimages, and the like, which they call electitious actions, for I find not these reckoned amongst either remedies, or duties; yet I would tie you to works established, and enjoyed; yea, to make God satisfaction as near as you can *in specie*, in the kind. As if ye have sinned by ignorance, to search for wisdom as for silver; if by indevotion, to be more frequent in the duties of worship; if by blasphemy, to tie up your tongues to a greater reverence of Gods name

*Deus non potest  
recipere dam-  
num, sed injuri-  
am. Molin. tr.  
2. l. 3. Poster.  
disp. 715.*

*Tho. Aq. 224.  
61. 4.*

*Opera penalia.*

*Opera indebita.*

*Opera sancta, &  
debita.*

name, it by malice, to bear injuries more patiently; and so to stop all the breaches of your guilts with contrary vertues. The Corinthians *Revenge is pertinent to this businesse.* 2 Cor. 7. 11. that what we have offended God in, we revenge upon our selves; thus let God have justice done him; for *Nineveh doth make reparation.*

16. *Devout supplication:* for did *Nineveh* repent only with penitent gestures, and prefer no Petition? Yes, *she did cry mightily unto God.* And indeed I doubt whether there be any repentance, where the Court is not moved to reverse a sentence. The Penitent must not only be supple, but a suppliant, not only solicitous, but a Solicitor. Why should a sinner be looked on if he will not speak for himself? or be released, if hee will not mediate for his discharge? *In that day a man shall look up to his Maker.* Es. 17. 7. yea, not only lift up his eyes, but lift up a prayer. 2 Kings 19. 4. that is, call passionately, crave importunately, cry mightily; A Penitent should pierce the air with these darts, awaken Angels with this Gunshot, conquer God with this Artillery; by prayer he should endeavour to make the spear drop out of Gods hand, to pluck down his Standard, to unharness the Lord of Hosts, to draw him to a treaty, and to get him sign Articles of peace; Prayer should stay execution, procure a reprieve, and bring down a pardon; when Terrours are comming forth, prayer should stop their march; when God is levelling his arrow, it should make his bow unbend; when he is putting a yoke about the neck of a Nation, it should make it drop asunder: Have not the Saints in all ages thus diverted judgement? Yes, *Spare thy people oh God, and give not thy heritage over as a reproach.* Joel 2. 17. *Hide not thine ear at my breathing.* Lam. 3. 56. *We beseech thee, oh Lord, we beseech thee, let us not perish.* Jonas 1. 14. do not the faithfull relie upon this, as their principall refuge? Yes, *Let us go speedily to pray before the Lord, and to seek the Lord of Hosts.* Zach. 8. 21. *In trouble they have visited thee, they poured out a prayer when thy chastening was upon them.* Es. 26. 16. And doth not God expect thus to be courted? Yes, *I will for this be enquired of, by the house of Israel.* Ezech. 36. 37. *I sought for a man that should make up the hedge, and stand up in the gap for the Land, that I might not destroy it.* Ezech. 22. 30. And doth he not promise high successe to such addressees? Yes, *If my people which are called upon by my name shall humble themselves, and pray, and seek my face, I will hear from Heaven, and forgive their sins, and heal their Land.* 2 Chron. 7. 14. God is pacified, so soon as the Penitent doth petition; the Father attoned, so soon as the child doth cry. *Wherefore criest thou unto me?* Exod. 14. 25. *They cried, and their cry came up to God,* Exod. 26. 23. *He heard my cry.* Ps. 40. 1. *I have looked upon my people because their cry is come up to me.*



me, 1 Sam. 9. 16. Oh these cries do mount beyond an Eagles flight, they passe through guards without resistance, open the Gates of heaven without a key, get audience when none else can be admitted, they press into Gods privy Chambers, shake his Throne, and bind his hands; they command above, and raigne in heaven, God doth yield infinitely, if men cry mightily. One supplicatory shaft is better than a quiver of Arrows, a single Trooper of devotion, is better then an Army of Giants. How many have filed off the fetters of their sins, escaped out of the Keepers hands, shut up the mouth of hell, and stood spotlesse amongst the pure and bright Angels, by the benefit of prayers? The Cities of refuge, the horns of the Altar were never so secure as prayer. Moses by lifting up his hands strook down the Amalekites, Hezekiah by crying to Him which dwelt between the Cherubims, fetched an Angell out of heaven to destroy an hundred fourscore and five thousand in a night; Asah by but sayings, Help O Lord, we rest on thee, and are come out against this multitude, dispersed an Army of ten hundred thousand. By prayer, Hannahs barren wombe was made fruitfull, David turned Achitophels wisdom into foolishness, the Prophet restored Jeroboams withered hand, Eliab fetched rain from heaven, Elisba raised the dead. By prayer then, what sins may not be pardoned? what judgments may not be removed? Say but Lord have mercy upon me, & God will instantly be present. It is opened to him that knocketh, if onely prayers doe knock at the doore. Great is the force of a pure prayer, and like a faithfull Messenger it doth walk, and go whither the flesh cannot come. Physicians are pacified with gifts, but God with prayer alone. Oh how hath prayer calmed the tempests of a troubled mind? yea stilled the noise of the thunders at Gods judgement seat? it is a penitents balsome, and the best musick in Gods ears; it doth fright Devils, and exhilarate Angels; it doth cancell bonds, cast indite-ments out of the Court, compromise differences, reconcile mortall adversaries, acquit the guilty, justifie sinners, cure phrensies, ease conflicts, put songs into mourners lips, fill the breast of disconsolate soules with extasies, dig Mines, fish for Pearls, fetch pensions out of Gods Exchequer, nay draw the signet off from Gods right hand to seal Church-grants to the faithfull: so soon as this wise woman from the wall doth but speak, the City is spared; so soon as this Atiqail doth present her selfe, the whole family is preserved; so soon as this Ester doth appear, the golden Scepter is stretched out; so soon as this Angell doth come down, the waters are stirred, and there is virtue in the pool of Bethesda for all diseased and distressed Creatures. Oh that devotion were but articulate, that repentance could but open her lips, and the penitent draw

Dicito misere-  
rei, & Deus  
illoco ade-rit.  
Chryl. de mu-  
liere Chanan.  
hom. 12. Pul-  
santi aperitur,  
si modo pulsant  
ostium preces.  
Cyp. ad Cler.  
& Pleb. Ep.  
8. l. 1. Oratio-  
nis pura magna  
est vitrus, &  
velut fidelis  
Nuntius pera-  
git, & pene-  
trat ubi caro  
non pervenit.  
Aug. in Psal.  
65. Medici pec-  
cunias, Deus so-  
la oratione pla-  
catur. Chryl. in  
2 Mat.

draw up all his desires into this short Enthymeme: this is the true sweat of our browes, whereby we should earn our bread, the Candle which should never go out in the house of the virtuous woman to enrich her family; yea, the key which doth unlock all the chests in Gods Treasury. It is the setting the face, whereby we might look right upon God; the foot, that should carry us with boldnesse to the Throne of grace, the Altar of incense in Gods Sanctuary; nay the golden Viall in heaven, which doth send up sweet odours into the nostrils of God. *Dauids* sling, *Sampsons* jawbone, the Lamps in *Gideons* pitchers, never won such conquests as prayer. It hath been the prop, protection, and promotion of the Saints in all extremities. When nothing could relieve them, prayer hath comforted them; when nothing could assist them, prayer hath supplied them: Oh what wonders might be told of prayer! the Church hath not had a more happy Agent to work miracles: see a few Monuments and Trophees set up to the honour of prayer. *Fulco* Earl of *Anjou*, being much troubled in mind for his grievous finnes, flying to the sepulchre of Christ at Jerusalem, and there using these words, Lord, admit miserable *Fulco*, a perjured person, and thy fugitive, presently received souls ease. *Charles Martell* being prayed for, that a secret sin of his might be forgiven, there was a schedule found upon the Altar, which mentioned both the sin and the pardon. *Piamon* beholding an Angell writing the names of some professed men, and blotting out the names of other; he rehearsing this vision to the persons: they which were guilty fell into such contrition, and prayed so devoutly with *Piamon*, that the vision being renewed, he found the Petitioners names recorded amongst the rest. The three witnesses which accused *Narcissus* Bishop of Jerusalem; the one saying, if I lye, let me perish by fire; the other, if I say not true, let me be consumed with the falling-sicknesse; the third, if I do not deliver true testimony, let me lose mine eyes: the first with a spark of fire, having himselfe and all his family burnt, the second being tormented to death with the falling-sicknesse, the third was so frightened with these judgements upon his fellowes, that confessing his sin, and bewailing his error, though he lost both his eyes, yet he departed not out of the world, till by faithfull prayer he obtained pardon.

*Theodorus* being distressed by *Eugenius* the Tyrant, and *Arbogastes*, he had no sooner uttered this prayer; Oh Almighty God, thou knowest that I have undertaken these Wars out of just revenge in the name of Christ thy Son; if otherwise, be thou avenged upon me but a wind arose, which drave the enemies darts into their own bosomes. *Attila* having besieged *Orleans*, *Anianus* the Bi-

Admitte Domine miseram Fulconem, perjurum et fugitivum tuum. *Emil. an. 1.3.*

Bergomenf. l. 10.

Sabellie. l. 9. c. 5.

Euseb. Eccl. Hist. l. 5. c. 8.

Tu omnipotens Deus nosti, quia in nomine Christi filii ultionis iustæ (ut pater Israelia suscepit, si secus in me vindica. *Ruffin. Eccl. Hist. l. 2. c. 23.*

shop

Greg. Turo-  
nent. l. 2. c. 7.

Marul. l. 2. c. 2.  
Id. ibid.  
Signonius,  
lib. 16.  
Imp. Occid.  
Greg. Nyssen  
in Monod.

shop of the place, wishing the people to prostrate themselves before God in prayer; after the prayer, he bad them look out if no help were coming, and none appearing, he renewed the exercise twice more, and forthwith *Aetius* the General of *Valentinian* came, and after a great slaughter, put *Attila* and his whole Army to flight. *Rophilus* and *Mercurialis*, by prayer made a Dragon tame, which before had destroyed man and beast, and tied it, and threw it into a deep pit, from whence it never after returned againe. *Radegund* the wife of *Clotharius*, by prayer made the Captives chaires to fall off. *Casarius* Bishop of *Arles*, quenched a great fire at *Budeaux* by the force of prayer. *Gregory Nazianzena*, sayling from *Alexandria* to *Athens*, by powerfull prayer saved a Ship ready to perish in a grievous tempest. Did not the prayers of *Monica* turn *St Augustine* from a Manichee to an Orthodox professor? did not the prayers of *St Ambrose* assuage the wrath of *Valentinian II*, enraged by the instigations of *Justina* his *Arian* Mother? did not the prayers of the Christians in the Army of *Aurelius Commodus*, fetch rain from heaven in the midst of a sad drought, whereupon it was called the thundring Legion? did not the prayers of *Alexander*, Bishop of *Alexandria*, with the rest of his devout Priests, bring such an heavy judgement upon *Arius*, that when he was in his highest favour at Court, by the procurement of *Constantines* sister, he but turning aside to a privy, voided out his guts and intralls, and died most miserably? Yes, infinite it were to relate all the memorable effects of Prayer; a Christian is never higher, than when he is creeping upon his knees, nor stronger then when he is stretching out his hands towards heaven; nor more endearing, then when he is exercised in prayer; he will doe more by an ejaculation, then others can do by their spears; and by entreating the face of God, then others can do by gathering of parties; and by looking upward, then others can do by plotting beneath: Oh therefore be familiar with prayer, count it your chiefe antidote, and your principall engine; onely remember to petition passionately, and to supplicate ardently, for the prayer of the righteous availeth much, if it be fervent, *Jam.* 5. 16. Consider the *Ninivites* high accent, they did cry mightily.

17. *Renovation of life*; for the *Ninivites* did not onely see their evill wayes, or (as before) confesse them, but they laid it down for a ground, that they must renounce them; for, *Let them turn every one from his evill way*. Shall we have repentance without reformation? this were to lay an unhewn stone in the bottom of the building, or not to wash the child from the unclean blood, after it is come out of the wombe. *What change*

*Si in homine de  
homine aliquid  
supererit. Bern.  
tr. de dilig. Deo.*

is there, if in man there doth remain any thing of man? If men weep and wail, and change not practises, this is to bring in the Devil in his old dance. That is sincere repentance, which doth equall the number of vertues, to the number of sins. To repent, is nothing else but to professe, and affirm, that a man will doe his best to sin no more. Shall we stumble at the old stone? burn our fingers in the former flames? run into the Pest-house where we caught our first Plague-fore? Children would not do thus, beasts will be better warned. It is the reproach of judgement to double errors. Men must not steal again, when the branding-iron is newly taken from their hands; nor fall to more forgeries, so soon as they are come down from the Pillory; nor break out into mutinies, when they have been but lately strapadoed: the sorrowes of repentance should restrain all future viciousnesse. That is an unsteady conversion, which doth wander again in the old by-paths; yea a filthy repentance which doth defile it selfe with disclaimed impurites. The Dog may return to his vomit, and the swine to the wallowing in the mire, but the Penitent must not lick up that which he hath disgorged, nor soil his skin in his old puddle; for this were but to hide sin a little out of sight, and not to put away the evill of our workes from before his eyes; to heat our cankered mettrall, but not purely to purge away our dross, and our tinne. It is to sorrow to shame, and not to sorrow to repentance. Any Euripus can have such a present flowing, any Proteus can have such a momentary shape: oh it is an heavy thing, when nothing doth dry sooner then a teare, and that men do repent, but not to stay with God; that Eucrates doth know his creeping holes by which he may get out againe. It is in vain ever to undertake the work of repentance, if we doe not put away iniquity farre from our Tabernacle, Job 22. 23; and thoroughly amend our wayes, and our doings, Jer. 7. 5. We must keep our selves as undefiled, as morall diligence can preserve our purity; we must abstain from all appearance of evill, hate even the garment spotted by the flesh; our familiar sins we should cast off when we begin to repent, as Henry the 5th cast off his old Comrades when he began to raigne; if they present their selves with the greatest amiablenesse, we should see no beauty in them, as Isaac, when a rare Paragon was shewn him, and was asked whether she was not faire and fit for his dalliances; he answered, I know not, for I have given ower to be guided by my eyes. Isabella of Portugall, after she was converted, affected nothing which might please the senses. Origin so abated the vigour of sensual desires, that he seemed to carry but a withered body about him. Palamon was wont to tast no thing that was pleasant, for my crucified Lord drank Gall and Vinegar, and shall I eat oyl? Oh that the Nazarites, Rechabites,

Diabolum cum  
ipfis choreis a-  
gentem introdu-  
cere. Chryl.  
Adv. Judæ.  
Oraz. 1. c. 1.  
Vertit ad nume-  
rum virtutum  
numera crim-  
inum. Greg.  
Hom. 33. in  
Evang. Agere  
penitentiam ni-  
hil aliud est  
quam profiteri,  
et affirmare se  
non peccaturum.  
Lactant. l. 6.  
c. 13.

Nil citius la-  
chryma arefeit.  
Adag.  
Novit vias, qui-  
bus effugiat Eu-  
crates.

Puri sumus,  
prout moralis  
diligentia ser-  
vet. Tolet.  
Stow.  
Desit laborare  
oculis Philo-  
strat. in Sophi-  
stis.

Turquet.  
Suidas.  
Dominus meus  
Crucifixus, sede  
et aceto potatus  
est, et ego ole-  
um edam? Mu-  
rul. l. 4. c. 2.



and *Essences* could live] with so much contempt towards worldly pleasures, and that we cannot abdicate wonted jovisances. Is this the dying wound of mortification? is this the sacrificing knife of repentance? What? repent, and keep the Concubine still in thy house, bowse with Boon-fellows, comply with Temporisers, not loose one new fashion, not abate one writ? a prodigious, hideous repentance. Thy Covenant with the Devill remains uncanceled; thy old elves suck thy paps, and what art thou then but still possessed, or haunted? Wilt thou come leprous out of *Jordan*? No, repentance should heal up thy botches, and bring a new skin upon thee, reform thy manners, transform thy affections, make thee Saint all over. Did the Ninivites repent only by sitting upon ash-heaps, wearing of sackcloth, or being pinched in their entralls? were they as enormous, flagitious, detestable, & execrable sinners as ever? No, repentance had eaten out their corruptions, cut out the coare of disobedience, made them sound in their inwards. *Nineveh* hath washed her face, rinsed her conscience, the filthy Channels are swept, yea, the whole City cleansed; oh with delight and pleasure, may a man look upon such a purified place; it is able to ravish every eye. There were sins, but Repentance hath chased them out of the walls; there were evill waies, but what foot now doth follow the old tracks? No, let them turn every one from his evill way.

18. *A reformation of oppression:* For the Ninivites thought of the violence of their hands, that whereas *Nineveh* had been a bloody City, and the whip departed not from it, they now begin to think of the cut veins, and lashed sides, they had caused in the City; how many there were, that were to accuse them for cruelty, and to impeach them of tyranny. And indeed that is a very formall, superficiall repentance, where men are not sensible of their damnifying, injurious, courses; oppression is of a skarlet hew, yea, it is put amongst the number of crying sins. Shall a man desire God to remove judgements, when he doth remove Land-marks? or to cast away his rod, when he himself doth chastise with Scorpions? or that he might have a tast of free mercy, when he doth eat the fruits of others without mony? shall a man repent with his Bears teeth in his head? or his Lions skin upon his back? No, it is in vain for any man to sigh for compassion, where the sighes of the poor do cry for vengeance. Can a man think to pacifie God, till he hath pacified the world? Doth God look upon Oppressours with a pleasing eye? no, they are Monsters, and Horrors to him; How are they described in Scripture! Oh that they had eyes clear enough to see their own Natures!

they

they are pricking briars, Ezech. 28. 24. threshing instruments, Amos 1. 3. mighty hunters, Gen. 10. 9. Wolves of the evening, Zep. 3. 3. which take up all with the Angle and gather all with the drag. Hab. 1. 15. which thrust with thigh, and shoulder, Ezech. 34. 21. which smite with the fist of wickedness, Es. 58. 4. which swallow people alive as the grave. Pro. 1. 12. which groundsell their estates with damages, roof them with detriments, plaister them with the brains of widows, and hang them with the skins of Orphans, which keep a shambles of butchers meat, and have their Cauldrons boyling with the limbs and quarters of poor people chopt in pieces with their cleavers; which like the Cardaces amongst the Persians, live upon Pillage, which fill a Nation full of nothing but thieves, as Josephus said, when the Prison doors were set open to condemned men; which did mind nothing but free boory, and plunder, as if they lived under Mahomets Law, which did determine all rights by power; or as Lyfander, they settle all Titles by the sword. Now can the just God endure such rapacious, and savage creatures? no, he which is the Pleader for the poor, will not be the Patron of Oppressours. Till they have cured their blood-shotten eyes, let them not look up to Heaven for pardon; till they have quit their hands of violence, let them not stretch out their hands for mercy. Hath God given to every man his own Inclosure, to own the Hedge-breaker, or allowed every man the freedom of his own bark, to justifie the Pirate? No, *wo be to him that buildeth a Town with blood, and stablisheth a City by iniquity. Is it not of the Lord of Hosts, that the people shall labour in the Fire, and weary themselves for very vanity?* Habbac. 2. 12, 13. Hear this, oh yee that swallow up the needy, even to make the poor of the Land to faile, saying, when will the new Moon be gone, that wee may sell Corn? and the Sabbath, that we may set forth wheat, making the Ephah small, and the Shekell great, and falsifying the Balances of deceit, that we may buy the poor for Silver, and the needy for a pair of Shoes? The Lord hath sworn by the excellency of Jacob, surely I will never forget any of these works. Shall not the Land tremble for this, and every one mourn that dwelleth therein. Amos 8. 4, 5, 6, 7, 8. Oh therefore thou which hast been a Grinder, and a Griper, whose chief means do consist in spoils, and whose principall gatherings are heaps of extortion; which hast forborn nothing, that policy, fraud, forgery, bribery, could put in practice; with a burthened Conscience feel the weight of thy injuries, as well as of thy impieties; profaneness should not only sting thee, but oppression: for remember the Ninivites repent of the violence of their hands, as well as of their evill waies: *Let them turn every one from their evill waies and from the violence of their hands.*

Ex rapto vi.  
vunt. Cael. Ro-  
dig. l. 18. c. 1  
Judæa latroni-  
bus repleta est.  
Joseph. Antiq.  
l. 17.  
Prædatum, &  
expugnatum in  
nomine Dei  
rendite. Azaur-  
34  
Qui hoc potitur,  
de finibus agri  
dicit legitime  
Plus. in Ly-  
andro.

Thus

Thus then have I shewn you *Ninevehs* repentance with all the essentiall, and integrant parts of the same; if ye would learn your lesson truly, ye see how many partitions and divisions ye must be exact in; if ye would be compleat, ye must resemble this Penitent; if ye would be spared, ye must be such a *Nineveh*. Should not I spare Nineveh?

### Application.

1. This doth shew that *mercy is the priviledge of the Penitent*, It is *Nineveh* that is to be spared. *Wisdom is too high for a Fool*, and pardon for the refractary. *What hast thou to do with peace?* So, what hast thou to do with Reconciliation? *Godlinesse hath the promises*. It is *Goshen* that is free from plagues, *Rahabs house* hath the red thred hanging out at the window. Are Gods dispensations common? have the wicked any share in Souls-interests? No, the stranger shall not intermeddle with their joy. The Israelites eat *Mannah*, *Mercy is the Childrens bread*. *Balsome* doth require the purest Vessell. *Jupiter* doth only love the *Eagle*. The blind, and the lame have no Temple propriety. *Priviledge is a private exemption*. The right of the gown was not allowed to *Forreigners*. None could come to the *Olympian games*, but they which could prove an *unspotted Stock*. It would defile Gods favours to make them indiscriminate, and stein mercy to let it be free, and publique. *Nicostratus* would not give his beautifull *Lacedemonian Lady* to *Archidamus*, because he did not derive a Pedegree from the Race of *Hercules*, as *Plutarch* saith. So God will not espowse mercy to every sordid, low-bred Suitour. Oh then that *Esau* doth come crying for a blessing, that *Adoniah* would have *Abishag*, that every vitious liver doth expect mercy. No, God will be jealous for his people. *Joel* 2. 18. *He will be as the dew to Israel*: *Hos.* 14. 5. *He doth bind up the broken-hearted*. *Ec.* 61. 1. Gods Sun may shine upon the just, and unjust, but the Signet upon his right hand is onely for the particular Favourites. They are the sure mercies of *David*. *Pf.* 55. 3. Penitents are only the pardoned generation, *Nineveh* is to be spared. Should not I spare Nineveh?

2. This doth shew that where there is the greatest provocation, there may come a pacification; God doth not only spare, but he doth spare *Nineveh*. Who more execrable, then *Nineveh*? yet *Nineveh* now is acceptable. Therefore if ye have been not only the Sons of *Adam*, but the Sons of *Belial*. *Deut.* 13. 13. not only guilty of inferiour sins, but done *abominable iniquity*. *Pf.* 14. 1. not only been tempted to evill, but sold your selves to commit evill. *1 Kings* 21. 20. not transgressed only

occa-

*Balsamum purissimum vas requirit.* Bern. Ser. 54. in Cznt.  
*Jupiter aquilam diligit.* Adag. Privilegium est privata lex. Accursius.  
*Jus toga exteris non datur.* Plut. Ad ludos Olympiacos nemo accedit, nisi qui stipem legitimam probet. Rhod. l. 9. c. 8. Plut. de impud. verecundia.

occasionally, or by accident, but committede with both hands earnestly Micah. 7. 3. not onely matched inconsiderate transgressors, but overpassed the deeds of the wicked, Jer. 5. 28. Yet dost thou fear that he will refuse thee, which hath promised to refresh thee? No, Let not the cloud of distrustfulnesse darken the light of truth, and grace. Thy saviours name is Christ Jesus, shew that oymment and salvation is wanting to none. Oh Repentance, what shall I say of thee? thou dost loosen the bound things, unlock the shut things, and dost quicken the desperate and decayed things. He hath turned a poor Canaanitish woman from dirt into gold, she lay in the bottom of disobedience, and he hath raised her up to the top of virtue. Who in the world sinned more enormously then Paul? Who in the Church more grievously then Peter? yet both these obtained not only (said Chrysostomus) a Ministry, but a Magistracy of holinesse. Therefore let us not turn off the most noisome diseases, as desperate cures. Judas by this shewed himself the son of Perdition, (as Chrysostomus) because he held his sinne unpardonable, yea it did set the mark, the brand of a cast-away upon Cains forehead, that he cryed out, My sinne is greater then can be forgiven: What trespasser hath not an hope of pardon? What trespasser may not be a bosome darling? as strongly as the Devil hath kept his Captives in wards, yet the Gates of Brass may be broken in pieces. St Augustine may renounce his Manicheism, Justin Martyr his worshipping of Idols, and St Cyprian (as some say) his Magick. One bright star may give light to many men stumbling in darknesse. One Bonifase may reduce the Hessions from their strange Gods and Goddesses, Borveia, Berter, Camberth, Urade, to embrace the true Deity. One Vincent may convert 5000 Jewes in Spain, and 8000 Saracens in Mauritania. One Dambrowca may change the heart of Miceclaus, Duke of Polonia, from being a stiffe Infidell, to be a zealous Christian, and draw him to propagate the faith throughout his whole Territory. One Patrick by making a Circle, and opening the earth as farre as the circle went, may convert the Irish. One Poppo a Priest, by wearing a plate of red hot Iron upon his hand like a glove, may convert a number of Swedes and Danes; yea, what dissolute liver may not be cleansed out of naturall corruptions? Mary, the famous Egyptian Saint, who had spent her younger time in most scandalous lusts, may, when she was going up to Jerusalem, at the feast of the exaltation of the Cross, to finger the gaines of a Prostitute, be so renowned, that she lived 45. yeares as the mirrour of purity. Thais, the infamous strumpet of Alexandria, may be so touched in conscience, that she may bring all the goods which she had gotten by her lewd life, and burn them in the open Market-stead, and afterwards live such an austere

Tu times defice re. ubi veritas reficere te promittit: Bern. ep. 108. ad Henric. Murdach. Non remaneat dubitationis nubilum, quod obfuset lumini veritatis Aug. ep. 3. ad volufian. c. 2. Nuli deestunctio, nulli salus. Bern. in P. S. Martini. Oh penitentia, quid de te referam? Ligata solvis, clausa reteras, desperata animas. Cyp. de laude P. an. Ex luto aurum fecit. In profundo malignitatis jacuit, et usq. ad verticem virtutis ascendit. Chrys. Hom. 12. de muliere. Chan. Quis in seculo peccavit enormis? Poulo? quis in religione gravis Petros? Chrysolog. in ser. Rhegino. l. 2. Marul. l. 3. Crant. l. 30. Metrop. c. 34. Cromer. l. 2. Marul. l. 3. c. 4. Fulgos. l. 6. c. 9.



Non Anthonio,  
sed Thaidi me-  
retrici. Sabel-  
lic. l. 5. c. 5.

Saxo Gram.  
l. 11.

Articulatim of-  
fendiatur est.  
Marul. l. 3. c. 4.  
Fulgof. l. 6. c. 9  
Niceph. l. 18.  
c. 35  
Marul. l. 1. c. 1

life, that when she dyed, a fiery chariot appearing in the air, and *Paulus* the Monk thinking it had been for his great Master *Anthony*, an answer might be given by an Angell, *That it was not for Anthony, but Mary*, to carry her into heaven. *Swazne* of *Denmark*, who had been the bloody Tyrant of his Country, upon slight suspitions, butchering many of his Nobles and subjects, may prove so remorsefull, that he may strip himselfe out of his Royal robes, go barefoot, fall down grove-long in the Church-porch, bitterly lament his sin, and give away half *Stefnick* Province to religious uses. *Denodate* a great Courtier in *Persia*, who along time had followed all the delights of the Court, and conformed himselfe to his Princes pleasure; afterwards may give over his office, and prove not onely such an eminent Professour, but such a constant Martyr, that he may be torn in pieces joynt by joynt. What should I speak of *Muiso*, the great *Aegyptian* Theife, whom *Fulgosus* doth mention? or of *Golinduch*, the *Persian* Witch, whom *Nicephorus* maketh relation of? or of *Peter* of *Constantinople*, the covetous Tole-gatherer, whom *Marulus* maketh a large description of? all which were hainously wicked, and yet came to be transcendently gracious. What therefore is uncleanness without her bath? bondage without a door of hope? May not the greatest sinner in the world melt out his guilts at his eyes? and feel the oyl of joy suppling his conscience? Yes, wert thou the flying Dragon of cruelty, the fiend of envy, the Lucifer of pride, a *Shimei* the Standard-bearer of tumults, a *Dogg* the Boutefeu of mischief, an *Achitophel* that hath stirred every Gimmer of the Oracle, to give pernicious counsaile, an *Hazael* that hath fired Cities, slain Infants, ripped up women big with childe, a *Gebezi* that hath run after bribes, an *Achan* that hath stolen the *Babylonish* Garment, and the golden Wedge, a *Judas* which hast sold thy best Master for a few mercenary pence, which art such a transversed creature, that thou hast turned thy tongue in thy mouth, thy eyes in thy head, thy conscience in thy bosome, which hast falsified thy protestation, denied thy subscription, violated thy Oath, expressed thy self Apostate, and art almost as ill as an Infidel; yet if thou canst but have remorse, and reformation; are *Christ's* wounds dry, that there is no cleansing-blood left for thee? No, let who will decree justice to thy body, I despaire not of mercy to thy soul, I can pray for thee, and pledge for thee, shew thee a Redeemer, and drop some of his ran some-pieces into thy hand; for hath not repentance her golden Altar in heaven? yes, if I could see thee look back upon thy miscarriages, & turn back from thy exorbitancies, eye scarlet fins with scarlet cheeks, and touch the fore-skin of thy pullu-  
tions

tions with a circumcising knife: if that tongue of thine could speak but ten words of true English, or that heart of thine could feel but five checks of a true Penitent; if thou hadst but *Manasses* knees, *Mary Magdalens* eyes, and the *Jaylours* scruples, I should call thee Convert, and pronounce thee Saint: if I need not feare the reality of thy repentance, I doe not doubt the certainty of thy reception: for see here the Broad-seal hanging up in Gods signet office: Is *Saul* amongst the Prophets? Is *Nineveh* amongst the favourites? Yes, she was once spightfull against heaven, and near to divine vengeance; yet now having turned her contumacy into contrition, she is declared by God to be one, meet to be spared: Should not I spare *Nineveh*?

3. This doth shew, that pacification is to be resolved on not according to profession, but repentance: for it is not, Should not I spare *Jerusalem*? but, Should not I spare *Nineveh*? *Jonah* is called from *Jerusalem*, because he prophesied there, and *Jerusalem* remained obstinate; but being sent to *Nineveh*, he doth no sooner cry there, but the care of the penitent Auditour is opened; therefore he doth reject formalizing *Jerusalem*, and spare heart-struck *Nineveh*. Humble repentance is better then high-gifted profession; and the sincerity of reformation, then the imposture of information. What do *Jerusalem*s Visions and Prophecies, Feasts, Sacrifices, distinction of meats, purifyings, do her good? No, one teare of *Nineveh* doth excell all this rituall piety. *Nineveh* is preferred before *Jerusalem*, because *Nineveh* had the vital part of Religion, *Jerusalem* but onely the shadow and figure. What taste then is there in the white of an *Egge*? What relish in crude ostentations? no, hypocrisie is the poyson of devotion, or the dead flie in the box of pure oynment. Nothing doth so expell goodnesse, as dissembling. It is a lighter thing to sin openly, than to seigne impiety; for the Hypocrite is such a Mimick, that he would cheat his Maker of his Glory, for that which is proper to God, he doth assume to himselfe. *St Bernard* doth put a question, who is the more wicked man, he which doth professe impiety, or he that doth belie piety? and he doth determine that the Hypocrite is worse then the Libertine, because the one doth intend no holinesse, and the other doth but seem to intend it, for he hath but the shew of holinesse, and not the power, 2 *Tim.* 3. 5. Now is there any thing worse than a counterfeit? a man of shew? and is it not thus with the Hypocrite? Yes, He is but the Stageplayer of Religion, He doth seem rather to play, then to sacrifice. He hath Ordinances onely to boast of, or Altars onely to make a smoak in the Countrey. Hypocrisie in the Hebrew, doth lively decipher this, for it doth come of a

word

*Nulla res sic ex-terminat bonum, ut simulatio.*  
Chryl. in 7.  
Mat. Levius est apud peccata, quam fingere sanctitatem.  
Jeron. l. 60. in Es. Quod proprium est Dei, sibi assumit.  
Greg. l. 8.  
Moral. Quis magis impius, an proficiens impietatem, an mentiens sanctitatem? Bern. in Apol. ad Guliel. Abbatem. Hystrio pietatis. Budx. us. videtur potius ludere quam sacrificare.  
Chryl. Orat. ad Ad. Jud. nos.

Keneph of Ka-  
naph, *nebulosus,*  
aut *velatus fuit.*  
*Nebulo à nebu-*  
*la. Et inter ne-*  
*bulones, hypo-*  
*crita est maxi-*  
*mè insignis.*  
Bud.  
*Quasi tot sterc-*  
*oribus repletum*  
*in conspectu*  
*aterni Judicis*  
*peccatus ejus fa-*  
*tet. Greg. l. 8.*  
*Moral.*

word that doth signifie a clowded creature; In Latin the worst practiser we can imagine is called such a dusky creature, and amongst all the misty creatures the Hypocrite is the most sky-coloured, he is a man in a Cloud. It is true he hath a sweet voice, but if thou couldst sent him, he hath but a stinking breath; if thou dost not think so, God doth believe so, for no dungbill doth smelt worse in Gods nostrills, then a Hypocrite's breast. Now shall this ill-savoured person think to fetch over God with profession? no, Gods favours are not so free, that he will accept of a man only because he can buckle, and beam, frame faces, and make moutthes; hang down an eye-brow, and lift up an hand; charter and charm; grone, and grovell; wheele, and circle, amaze the age with conflicts, and ravish the World with extasies; speak like an Oracle, and prophesy like a Sybil, which as some say, do love no Church-musick because he himself would be accounted the Organ-pipe of devotion, and doth hate Church-service, because hee would have his Enthusiasticall raptures to go for the pure, and true Letany; he cannot endure Auricular confession; because hee would have all the shrift before him, and his Elderhip; hee hath plucked down the Font, that his holy bason might be consecrated, and hath put down Holy-daies, that there might be no Saints but of his Canonising; yea, many are perswaded the man would have Bishops again, if he might put on their Rochet, and an high Commission Court, if he might sit Chief, and pronounce censures; Sure I am, abominable Tithes, that were once accounted but Statute-right; yet when he comes to be sole Proprietary of them, the taking of them away is cried out against as horrid sacriledges; yea, many things which were scarce held lawfull *jure humano*, are now made justifiable *jure divino*; So that any thing shall passe for currant mony, if it doth bear but his own stamp upon it; and be registred in the Church-book as a child duly initiated, if he hath but the baptizing of it; so that here is paint enough, but is God to be taken with colours? No, the seeming to be somewhat, the making a fair shew in the Flesh, the having a name to live, the being Jews outwardly, the drawing near with the mouth, the serving God by the precepts of men are of little efficacy, or validity before the incorrupt Judge; he doth respect neither protestation, nor obtestation, nor obsecration, nor illumination, nor jubilation, nor meditation, nor maceration; no, if thou couldst (as thou hast high fancies of thy self) match a Monk in mortification, or compare with an Anchorite in externall rigours, yet these things would be of little estimation with God Almighty; and the reason is, because thou art but a practitioner, and not a Pra-

ctiser

criser, a Projectour, and not a Professour in all these things; whatsoever thou dost is rather out of affectation, then affection; contrivement then conscience; to please thy humour, than to please thy God. Thou dost but Court the age, thy principal intention is not to make God Master, and to advance his glory; no, thou hast another Monsieur which thou waitest upon, thou art a Servant, a Dayman to Mammon, or popular applause; therefore take thy wages, where thou hast done thy work, thou hast wrought for the World, and let the world be thy Paymaster. God hath not a purse, but for his own Stipendaries, the Hypocrite getteth not a penny out of his bank; for shall God make satisfaction to anothers Hirelings? no, such men have driven at fame, and laboured for fame, and they are full of fame, and let them sit down quiet with the boons of fame, *They have received their reward. All these things they have done that they might be justified before men;* and they are justified, and they shall no where else be justified; the honour of the times is the Hypocrites Heaven, and they have reigned in it, and let them expect no other Kingdom. No, they are at their last blessing, here is their *Abrahams* bosome, their Paradise, their new *Jerusalem*, their Celestiall joy, and Majesticall glory; they have had the worlds Hallelujah, and that beautifull vision, and let them end only such glorified Saints; there is neither Robe, nor Crown elsewhere remaining for them. I do not read indeed, that *Cain*, and *Nimrod*, and *Pharaoh*, and *Abolon*, and *Dalilah*, and *Jesabel* shall have the precedency of the Hypocrites; but I find that those which are of the next blood, but Cosins removed, shall have the first step before them; for Publicans, and Harlots shall enter into the Kingdom of Heaven before them. Why so? why otherwise? they failed God in his main expectation, he looked for conversion, and they give him inversion; he for reformation, and they give him transformation; he for a rent heart, and they give him rent lips; he for a contrite spirit, and they give him contrite spittle; he for turning into another man, and they give him the turning into another mode. Oh thou sagacious Hypocrite, thou which livest by thy brain, and hast nothing but a crafty skull for thy principal endowment, though thou thinkest thou canst befool all thou meetest with, and dementate the whole Earth, yet wilt thou not at last be the meer underwit, and the grand Vappe? For dost thou think thou canst filch from the Law, and lurch from God, and escape scot-free? no, Hue and cry will be sent after thee, thou wilt be apprehended, and shalt hold up thy hand for Burglary. When the Libertine, and thou, shalt meet together in



Gods Court, and both be called forth to tryall (for as great a Judge as thou art upon Earth, shalt thou not stand before that Tribunal?) which of you shall plead least guilty? Thou wilt say, that man did lie in the mire, and thou hast but rinsed thy outside; he doth stink afar off, and thou hast no better smell, then what thou hast borrowed from thy Civet-box, or muskball, those same Arabick Odours, and exoticke unguents of thine; he never had a Limbeck to distill truth, nor a fining pot to melt a Church into primitive purity, he would not leave a warm Couch to wait upon morning-Lectures, nor had the art of brachy-graphy to pen down Sermons, he never had an eye clear enough to spy out *Sodom*, nor a tongue lowd enough to cry out against *Babylon*; he never expostulated with God about *Zion*, nor sent a Breviat of his own devising and inventing into Heaven for God to plead the cause of his Saints; he never melted before a Pulpit, nor came flaming out of a Sanctuary; he never walked like a demure Capuchin in the streets, nor looked like an Heaven-dropped Angel at the Table of the Lord; Nor thou neither hadst, nor didst these things but out of subtlety, and collusion, as thou learnedst them in the School of *Ananias*, or in the Academy of the Pharises, to abuse the age, to amaze the World, to get Magnifiers, to gain Customers, to scrow into an Office, or to buy some Church-windfal: therefore if thou wert were sifted, thou wouldst appear, as coorse meal and very bran, as the Libertines for though in these things thou art the better man, yet in other things thou art the worse Christian; for the Libertines life being so corrupt, he is a stein to himself; he can have sense of sin, and be ashamed of it; confesse it, feel remorse for it, hate it, and utterly renounce it; but the opinion of thy gifts, and the pride of thy holinesse, will not suffer thee to be thus conscious, and conscionable; those eys of thine are blind, that though thou canst spy out all the errors of the Parish, yet thou canst not thine own guilts; those lips of thine are dumb, that though the sinns of the age be thy daily neighing, and braying, yet thou canst not lisp out thine own crimes; those cheeks of thine are impudent, that though thou shamest multitudes for transgression, yet thou thy self knowest not how to blush, no not for such sins as all the Land doth ring of, and all Christendom doth defy; when the Libertine is talking of his exorbitances, thou art talking of thy endowments; when the Libertine is summing up his grievances, thou art bringing in a Catalogue of thy graces; *I thank God I am not as other men, nor as this Publican*; When the Libertine doth look like a condemned man, thou lookest like a man, that is *rectus in Curia*,

is the bright object of innocency for an admiring eye to gaze upon; when the Libertine doth stand afar off, thou dost perch up to the nearest approachment; when the Libertine doth hang down his brow, thou hast a forehead as high as *Zidkijahs*; when the Libertines heart doth shiver, thine is flinty; when the Libertine doth think it a just duty to bring iniquity to remembrance, and to recount his sins in the bitterness of his soul, thou dost esteem it a blemish, and reproach to thy high parts, and rare qualifications to be dejected for any sin; thou dreamest of a state of perfection, and wilt not be brought to the rectifying bent. *Mary Magdalen* may have her seven Devils cast out of her, but the *Pharisee* doth keep his old *Belzebub* in him; he may bestow a feast upon Christ, but he doth get nothing but belly-cheer from him; Christ must starve, if he hath an appetite to repentance; for he is fuller of censure, then souls search, or of questioning his Saviour, than of trying of conscience, or of arraigning the woman, then judging himself; he can tell all her crimes, but he cannot find one fault in himself; let the woman stand at Christs back, he sitteth looking on him in the face; let the woman storm down tears, till she wash Christs feet with head-water, yet he will not rise from the table to weep with her, or to encrease the bath; no, it were a miracle to see a *Pharisee* shed teares, or his eyes at high-water; let the woman wipe her Saviours feet with the hairs of her head, the *Pharisees* locks are too reverend to be employed about such a base use; therefore to the woman it may be said, *That much is forgiven her, because she loved much*: but we read nothing of his love, and so nothing of his forgiveness. To the woman it may be said, *Thy faith hath saved thee*, but we read onely of his feast, but not of his faith; of his cates, but not of his comforts: *Mary Magdalen* may become a new woman, but the *Pharisee* doth remain the old man. So that by all this it doth appear, that if the Libertine be not the better liver, yet he is the better Penitent; the Libertine may be renewed, but it is an hard thing for an hypocrite to be a Convert; his eyes are dazeled with the brightnesse of his gifts, his ears charmed with the musick of applause, he droppeth to hell from the precipice of vain-glory, and is cut down as fuell for eternall torment, because (though a withered branch) he doth hang upon the Vine; his cleane out-side will not suffer him to reforme; he is so full of notions, and directions, adages, and admonitions, prayers, and hymns, that he cannot think of repentance; no, let these Libertines repent, it is enough for the Hypocrite to teach repentance; he is quite drunk with his enchanted Cup; the being enamoured upon his imaginary holinesse, doth damn him, Hell may bring

bring him to some sense of sinne, but upon earth he is stupified, he is *past feeling*, and *bath the heart which cannot repent*, Rom. 2. 5. The Hypocrite may be a Professor, but he cannot be a Penitent; and if not a Penitent, what will all his Church tinctures do him good? no, Jerusalem had these fukes to Admiration, Propheties, Ordinances, Altars, Types, what not? yet for want of repentance, she is turned off as a despised creature; the great Prophet of his age is drawn from her, and sent to a place that she disdained in heart should stand up in competition with her in any spirituall prerogative, even *Nineveh*; yet because Jerusalem had profession, but no repentance; and *Nineveh* had prophanenesse, but repentance; the Libertine shall be preferred before the Hypocrite, proud Jerusalem shall be rejected, humbled *Nineveh* shall be respected; for *Jonah* had cryed long in Jerusalem without fruit, he doth but begin to cry in *Nineveh*, and *Nineveh* doth begin to answer the cry; here is no sign of humiliation, or reformation in Jerusalem, but in *Nineveh* such penitentiall ensignes are discerned, as no Nation ever had the like, leaving off the Throne, casting off the Robe, putting on sackcloth, sitting upon ashes, fasting rigorously, crying mightily, every one turning from their evill wayes, and from the violence of their hands; therefore when God is silent for mercy to Jerusalem, he speaketh out to have *Nineveh* spared; for *should not I spare Nineveh?*

4. This doth serve to shame our perverseness; for doth *Nineveh* submit, and we oppose *Nineveh* expresse repentance, and we refractarinesse? What, *Nineveh*, that was the Mistress of Witchcrafts, which had the broath of abominable things in her Vessels, which was mad upon her Idols, and built Altars to shamefull things; and not we which are so farre from Idolatry, that we think we see God with the clearest eye that is in the head of the whole world; which hold our selves the most inspired Nation upon earth, which have amongst us the dispensation of grace, the revelation of the mystery, the light of the knowledg of the glory of God in the face of *Jesus Christ*; yet is *Nineveh* heere fit to be spared, & we to be judged? What, hath the Idolater more propensions to repentance then the Christian? Is not this our scandal? may it not be our horreur? doubtlesse there is an high perversity, and pertinacy in us, or else we might long since have been as reformed as *Nineveh*; for is it not an easier matter to be converted, where the affections onely are distempered, then where the judgement is corrupted? yes, the depravation of the mind is ever wandering from the streight rule of truth. How can a man sail rightly, if his pilot be erroneous? *The will is difficultly restrained, if it be*

Depravatio  
mentis semper  
est devia à tra-  
mite veritatis.  
Amb. in Hex-  
em. Difficiliter  
coercetur volun-  
tas malo animo  
vitiosa. Greg.

viciated

viciated with a bad judgement & intellectuall aberrations do entangle the mind, and fetter the Conscience. If the Reason be disturbed, how shall the desires be regulated? The bitterness of wormwood will not be taken away by a double proportion of honey. These are the men which being driven on with blind apprehensions of a misinformed understanding, do rush on desperately to their own confusion. The ignorance of just order doth disturb the nature of all achievements. But where the principles are rightly grounded, it is an easie matter to incline to practice. What is the reason then that we which are habitually prepared, and want no manner of necessary qualifications, are more defective in duty, than the Infidels, which were deprived of these endowments? that *Nineveh* doth repent, and not we? how shall we justifie our selves before that blind people? or answer this to that newly enlightened people? Alas *Nineveh* lived in obscurity, or was but dim-sighted, but we have the free use of both our eyes, and yet in seeing we do not see. What, shall that Heathenish glimmering exceed our Evangelicall brightnesse? Shall this new Professour be the better Disciple? and produce better arguments for his conversion, then the old studied Logician? No, it is a disgraceful thing for us to hold our peace (as *Philoctetes* said) when Barbarians speak; that our gospelling duty should not speak in as high an accent, as the Gentiles obedience. *Themistocles* could not sleep that the Trophies of *Miliades* should be greater than his, & it burst *Hyarbita* in pieces, that he should not be as eloquent as *Timagenes*, so it may take away, if not our rest, yet our reputation, if not our life yet our honour, that Pagans should be Superiours to us in works of Piety. Did *Aeneas* take it in high disdeign, that *Turnus* should tender more affection to *Lavinia* then he? and may not we take it, as our check, and disparagement, that men which are led only by the light of nature (upon the first call of a Prophet) should be more passionate Lovers of repentance then we, which are or seem to be the great Beauclarks, and Biblesearchers of the Earth? How may it confound us, that they which are lately matriculated into the Univerſity do surpasse us, who have been antient Graduates? or that the puny Scholars, which have but newly taken forth their lessons, should be better Proficients then we, which seem to be of the high forme? Was *Cambyses* ashamed, that the King of *Ethiopia* should send him a bow that none of his Army could draw? and is it not our shame that the *Ninivites* here have sent us a bow, that none of us can draw up an arrow to the head in it? What, shall the Pagans, or new Converts be better Archers in matters of Religion, then we? Shall not our Bibles better instruct us for pious behaviour, then the Books of the Sybils, or the Turkish Alca-

*Mentem impleant, & ligant conscientiam.*

*Amib.*

*Dolum mellis non tollit amaritudinem absinthii.*

*Eraf. Adag. Cacatis mentibus aſſi.*

*Sedulius. Ordinis ignorantia conturbat negotiorum naturam.*

*Amib. in 118. Psal.*

*Turpe est tacere cum Barbaris loquentibus.*

*Locrat.*

*Plut. in Themistoc.*

*Rupit Hyarbitam Timagenis amula lingua.*

*Huius.*

*Herodot. l. 3.*



ron do others? Then we do seem to take our principles out of Scripture, but our presidents from Infidels examples, yea, the Infidell in reallity is the better Christian; we may be better skilld in the Creed but they are better experienced in the Decalogue; we know God better, but they serve God better; yea *Sinners of the Gentiles* have more apprehension of sin, more conviction, and compunction, than we which are Saints by calling; their breasts are more bruised, their eyes more moistned, their lips more fervent, their consciences more wounded, and awakened then ours; their consternations and conflicts, their terrours and tears, anguishes and agonies, do far exceed ours. To what end then are all our speculations, and criticisms, pretious truths, and pretious Titles? No, wee may tremble, that we have one Temple standing, or one star shining in the Firmament of the Church, that we know a Saviour, or are named a Church; our Oracles and Ordinances, Lectures and Sacraments, Principles and Priviledges, are all a reproach to us; for wee pollute the land upon which we tread, we defile the Gospell which we professe, and stein the very God, which we do seem to worship; we make our Altars to weep, our Temples to sob, and our Profession to howl, for wee are but nominall Gospellers, and notionall Protestants; our flesh is impure under the laver, we embrace the Devill with the Bible under our arms, we drop to Hell from our Pulpit-fides; we have indeed an eager appetite for souls food, and curious palates to tast of the best, listning ears and voluble tongues, a satiety of teaching and a surfet of Gospel-truths, but little humiliation, little mortifications, we doe surpasse Mores and Turks in revelations, but those may equal and excell us not only in moralities, but in apprehensions of guilt, and purity of life: Oh that we would leave talking so much of our Religion, and ask where is our repentance? where is our regeneration? I doubt we are such poor Penitents, that we may go to the Paynims breasts for grones, and the Heathens eyes for tears, and the Infidells consciences for Reformation. And is not this our dishonour, and scandall? yes, it was a sad thing when the Lord sent his people to the Isles of *Chittim* to learn fidelity. *Jer. 2. 10.* so is it for God to send us to the Ninevites to learn repentance. Oh therefore if there be any sparkes of an holy emulation left glowing in your bosoms, be not worse Penitents then they were; they had shorter time, and lesse means, and shall your superiour advantages leave you in an inferiour condition? Do ye appease God, for they pacified him; be not ye in a state to be punished, for they were in a state to be spared. *Should not I spare Nineveh?*

5. This doth shew the excellency of repentance, for is not that a rare vertue, that hath brought *Nineveh* into a condition to be spared: yes, all the pomp of *Nineveh*, her glorious walls, sumptuous Palaces, rich Merchandise, melodious musick, conquests abroad, triumphs at home, Street-lustre, Court-splendour, fall short of the magnificence of Repentance; Oh the beauty of these ashes, the fineness of this sackcloth, the nourishment of this fasting, the musick of these cries, when *Nineveh* is another *Nineveh*, her habit and heart, countenance and conscience, speech and spirit changed; pride turned into humility, defiance into dejection, security into submission, fury into fear, tyranny into trembling; when the King is chiefe Mourner, and Nobles, Citizens, Beasts, fellow-Mourners with him; the soft Couches left, the spread Tables forsaken, the Shops shut up, the musickall Instruments cased, and nothing but kneeling upon stones, wallowing in the mire, sitting upon dunghills, sighing like distracted men, groning like dying persons, to be seen amongst them; the City is now bright, *Nineveh* doth now shine. And indeed what more admirable, then to see persons in the penitentiall garb, men frayed with sins, thivering under judgements, their remorselesse hearts smarting, their stupid spirits thrilling, their dumb mouths opening, their dry eyes streaming, their deaf ears tingling, their polluted conversations rinsing; crying with *Ezrah*, *We are here before thee in our trespasses*; or with *Daniel*, *To us belongeth nothing but shame, and confusion*; or with *Manasses*, *my transgressions, oh Lord are multiplied, my trespasses are exceeding many, I am not worthy to see the height of the Heavens for the multitude of my unrighteousnesses*; when they have nothing to fly to but prayers, nor depend upon but mercy, when they count plagues their due doom, and hell their just desert; when they wring their hands, that God might embrace them; and lye at his feet, that vengeance might not trample upon them. Oh joyfull day, when a sinner doth begin to suspect, and search himselfe; when his wicked life doth lie like a burthen upon his Soul, and the shame of his sin hath made him an horrour in his own eyes, when he doth call himself culpable, and pronounce himself wretch; like *Pelagia*, who would no longer be called *Pelagia*, but *Pelagus*, or he doth take some revenge upon himself, either like *Amus* the Egyptian Monk, who having taken some pleasure in his beauty, would never after see his naked flesh; or like *Paulus* surnamed the Simple, who having offended with his tongue, enjoined himself three years silence; or like *Solomon* a King of Hungary, who caused himself to be five times dragged through the open streets in detestation of his sins; or like *Martin*, who being reprehended for weeping too much

*Pelagus omni-  
um vitiarum.  
Fulgo. l. 6. c. 9.*

*Marulus. lib. 4.  
c. 3.  
Id. l. 4. c. 3.*

*Jerams.*

Bern.

much, said, he had need to wash thoroughly, that he might have a clean face, for Gods pure eyes. These, these are the rare penitentiall spectacles, and representations; for what are capering feet, swelling cheeks, tempests in the brows, lightning in the eyes, thunderclaps in the lips, pikes in the hand, steel-bonnets upon the head, to humble, lowly, self-denying courses? no, one souls check doth excell all the jollity upon *Herods* Birthday, one tear all the pompe at *Asterisks* Feast. A penitent creature is more amiable then *Absolon*, a mortified person more glorious than the Prince of *Tyrus*. Oh therefore prize repentance, and never think thy self eminent till thy penitentiall day be dawned upon thee; oh happy time, when the sense of sin hath shaken thee out of all the glory of the world, thrown thee down like a forlorn Abject, made thee look pale under guilts, dread divine justice, prefer a motion for compassion, and weep and wail till thou hast gotten an assurance of a pacified God. Nothing made *Nineveh* so blessed as repentance, her Ivory Walls shook, her strong Foundations tottered, her Palace roofes seemed ready to fly into splinters, nothing but plaints and shrieks, tears, and blood, hurling into rubbish, burning unto Cinders was expected, till repentance was visible; and repentance hath no sooner entred the streets, but all the City is joyous, and secure, not a stone is to be removed, nor a bone to be broken, not an hair of the head to be touched; no, before sin had made it *Nineveh* to be wasted, but repentance now hath made it *Nineveh* to be spared; for *Should not I spare Nineveh?*

6. This serves to put us upon triall, whether we that would be the pardoned people are the penitent people; shall all this discourse end in an Expreffe, or a Narrative? No, I would willingly not only make a relation, but a collation, not only set forth a representation, but find an equiparation; else I shall but tell a tale of *Nineveh*, or shew you how repentance was *Nineveh's* Custos, how that comming in before the forty daies were expired, *Nineveh* did not expire; how repentance kept every Pillar unshaken, and every limb unshivered; how it held the Crown upon the Kings head, preserved the Nobles in their Courtly Equipage, the Merchants in their Splendid traffick; how their Palaces and Banqueting-houses, Castles and Theaters, Statues and Sepulchres, Exchequers and Wardrobes, Courts and Arsenalls, Magazines and Records, Fishponds and Gardens, Pearls, and Perfumes, Laws and Lives, were all safe and secure by Repentance; that not so much as a tree was blasted, a spire cast down, an Image defaced, a fly skalt, a worm burnt, a dog brained, or a beast slain throughout the whole

whole City meerly through the benefit of repentance; for the people had repented, and here is their brestplate, shield, and headpicce. Repentance doth prevent detriment, they are not endamag'd in the least, vengeance took not a shoo-latchet from them; Repentance doth ratifie their liberties, confirm their immunities, renew their Charter; they are still Proprietaries in all their Fees, Lords of all their royalties, their authority and jurisdiction, opulency and affluency, celsitude and sublimity, power and pomp, principality and preheminance, Procerage and Peerage, Crown and Crown-land doth continue: Oh Repentance how hast thou saved a flourishing City lit is thou, that wert the Cure and the covert, the shadow and the shelter, the Buttress and Buckler; *Nineveh* had fallen, if thou hadst not supported it; and perished, if thou hadst not protected it; thou didst open *Ninevehs* ears to listen to a Prophet, that it might not hear the thunders of a confounding God; thou didst lend *Nineveh* faith, that it might believe God; that trembling at the threatnings, they might not feel. nor see the terrours of a perishing decree executed; thou didst clad them in sackcloth, that they might not be stript of their gorgeous rayment, thou didst sprinkle them with ashes, that the smell of fire might not be felt within their walls; thou didst enjoin them the fast, that ere long thou mightst set them down again at their spread Tables; thou didst make them cry mightily, that no other cries might be heard in the City, but those of devotion; thou didst make them turn from their evill waies, and from the violence of their hands, that their evill waies might not bring all manner of evils upon them, and that the violence of their hands might not expose them to the violence of ruining justice; it is thou that didst teach *Nineveh* the art, and learn her the secret, and mystery, how to prevent an imminent danger, and to preserve her self at an exigent; that she stood still upon her old basis, when her groundfell was sliding, and cracking in pieces; that her fabrick remained firm, when the whole structure was dropping down, and not one stone ready to be left upon another: Oh Repentance how may wee honour thy succouring bowells, and kisse thy securing hand! Oh great is thy potency, yea, a kind of omnipotency is bestowed upon thee to rescue people, & Nations from the greatest of hazards; thou keepest *Nineveh* safe, when after a thousand years triumphant state, she had but forty daies respite either to repent, or to have utter destruction; by thee, for that time she retained all her pristine greatnesse; for Penitent *Nineveh* was *Nineveh* the Glorious. This can I say of *Nineveh*, but can I expresse the



like confidence, or assure the like blifs to you? Oh that I could I shall make it my Prayer, but I cannot yet bring it into my Creed; I look with doubtfull eyes upon you, and carry a jealous heart towards you; ye stand, but what is your foundation? ye may stand by your prudence and policy, your tradings and truces, your armes and artifices, your formidable numbers and dreadfull Navies, but do ye stand upon repentance? Here is much profession and formality, hunting of Sanctuaries, and presenting your selves at Sacraments, but what repentaunce? Ye would be *Nineveh*, but are ye *Nineveh*? ye would be prosperous *Nineveh*, but are ye penitent *Nineveh*? are ye not to seek for repentance in the midst of all privileges and Ordinances, your exquisite principles, and accurate Preachers? If ye would limit your confidence to your conversion, might ye not expect rather a punishing judgement, then preserving mercy? Gods correcting hand, than his comforting hand? chaines of vengeance, then bands of love? If ye would come to your triall, doth not the triall of your countenance testifie against you? if ye would stand to your discovery, and to the remembrances that ye have left of your selves: have ye not discovered your transgressions, and made your iniquity be remembred? it is true, ye live in the Lords eye, but ye are sinners before the Lord exceedingly: ye tread upon Gods ground, and walk every day upon his consecrated earth, but ye have polluted the Lords land, ye have turned *Bethel* into *Bethaven*, an house of Prayer into a den of Theeves; ye are rather *Jezreel* then *Israel*, *Sodom* than *Nineveh*. Ye would be reprieved, but where are your qualifications for pardon? ye would be spared, but are ye *Nineveh*? ye may have *Ninevehs* wilhes, but have ye *Ninevehs* fruits; ye may match sinnes with *Nineveh*, but can ye match repentance with *Nineveh*? no, this age of *Pyrha* hath nothing but Monsters in it. *Tereus* as bad as he was, might have been esteemed innocent in respect of us; *Nineveh*, as guilty as it was, might have been a Saint in comparison of us. We have *Ninevehs* crimes, but not *Ninevehs* conscience; *Ninevehs* prevarications, but not *Ninevehs* humiliations; we are but *shining-glasse* in respect of that bright crystal. Shall we make an experiment of it? then answer to your charge, and see how ye can clear your selves upon triall.

First, *Nineveh* heard God in his Messenger; But our Messengers may cry in the streets, and deliver their errands, and neither their presence, nor prophecies regarded. Alas, we use Ministers as Tapestry hangings, to look upon; or as the statues of old Worthies, to adorn our houses, we love to have such to procure credit to our Country, and to set up the fame

--grave ne redi-  
ret seculum Pyr-  
the nova mon-  
stra quæstæ.  
Horat.  
--ipso sceleris  
molimine Tereus  
Creditor esse  
pius. - Ovid. 6.  
Met.  
Vitrum pro  
Crystallo.  
Adage.

fame of a reformed Church; but we bestow little attendance upon them, or yield little attention to them. One, *Octavius*, (a Nobleman of *Rome*) wore a Jewel in his ear, and yet he told *Tully*, that he could not heare him; it is strange, said *Tully*, when thou hast thy ears bored through. So our Auditors, though they wear in their ears the Jewel of a Christian calling, yet they cannot hear us, though their eares be bored through with profession. *Antimachus* read; in his school, his rare *Thebais*, but all his Disciples forsook him, saving *Plato*, whereupon he said, that *Plato* was instead of all: So deliver we never such serious messages, it is onely some choise *Plato* which will stay out the publication of them. The truth is, many people have little opinion of a Temple, they have unconsecrated the walls, & the Ordinances; every one takes upon him our calling, so that a true Preacher is not distinguished from the Rustick, or Mechanick; men in generall are so perfected, that they need none of our literature, and so replete with principles, that they are brimfull of mysteries; every one is a Phoenix, nay our birds can fly with their shels upon their heads; they have tapped so much out of their own Runlets, that they need not broach any thing out of our Vessels; yea, their showers of infusion are so abundant, that they count it a madnesse to go to the Academical spring. Every stripling is a Theologue, and can divine without Authors; the well is not so deep, that they need to draw up waters with the ancient bucket, nor the trade so difficult, that they must endure an Apprentiship to learn it; that though I do not see yet, that men can fight without Captains, nor sayl without Pilots, nor know the laws of men without Counsaillers, yet every man can take up this leading-staffe, and steer this ship, and expound the lawes of God without gloss, or Commentary: there is such a strange revelation, as if they could create a new world out of nothing, or they could find Honey in a dead carkass, or Iron could swim, or Rocks gush with water, or they could blow down walls with Rams hornes, or *Balaams* Ass could speak again, or a Virgin the second time could bring forth a child, or they had been all touched with fiery tongues from heaven, to speak to the world the wonderfull things of God; all the miracles of former ages must be appropriated to their inspirations; an absolut genetation, that need none to counsaill them, pray for them, teach them, no they are all Preachers: Tythes are unnecessary, Ministers are superfluous; they live, they say, upon the bread of other men, and eat up the fat of the Land with their universitty teeth; other men can do the Church-duty, as well as they, therefore they are Burthens, Pressures, Robbers,

*Cicero in Brutus  
Habet aures perforatas.*

*Plut. in Apoph  
Plato instar  
omnium.*

bers, Theeves; they heare God in their mysticall Meditation-men, not heare God in his Messenger; so that what between the formall, and phanatick Gospeller, the Minister is quite cast out of doors. They will fetch nothing from the Temple, or be relieved by Gods Almoner, howsoever not take their repentance out of a Prophets mouth; whatsoever necessary Agent there is in the Nation, yet *Jonah* might be spared, he might forbear his cryes in our streets.

2. *Nineveh was not curious in her Counsaillers*: a stranger was received there, but here not the home-born can be admitted; for though we know many Messengers, their persons and their parts, their Country and their calling, their Commission and their competencies, their gifts and graces, their labors and language, yet they cannot be entertained. *A Prophet is without honour in his own Country*: Native commodities are of no price, Grapes of our own growth taste not well, home-bred Artisans have little employment. *Alexander* liketh not long the Græcian habit; *Tiberius* would wear no silks of his own Country; *Vitellius* would eat no Mullets, but such as were fetched from the Carpathian Sea. So with us, our own Teachers are men of no brain, we have scarce a Preacher that can speak sense to this intelligent age; this man is too deep, and that man is too shallow; this mans Arrowes do drop short, and that man doth shoot beyond the mark; this man hath no lungs, and that man is too strident. I see many a solid Divine cryed down; such as learned men admire, illiterate men deride. We are so choise of our Pulpit-men, that I think we would have *Samuel* raised out of his grave to Prophesie to this Nation, or send for some Angel from heaven to be our Pastour: and yet if either of these had continued a while amongst us, the one might be sent back to his Sepulchre at *Ramath*, and the other returned to his upper loft. We are not like to be Converts, for we have none that can teach us the penitentiall art, we cavill at our Prophets, though we know their delegated power, and conspicuous abilities; whereas *Nineveh* was not so scrupulous about her Messenger, but doth even accept of a stranger.

3. *Nineveh doth indure sharp Doctrine*: for though *Jonah* cryed, *Tet forty dayes and Nineveh shall be overthrown*, yet there was no offence taken; but what Prophet without hazard, could deliver such a message in our streets? no, we would be readier to brain the Prophet, than to lye at his feet, and to clip out his tongue, than to attend to his cryes, as *Boniface* the 7th plucked out the eyes of Cardinall *John*, because he opposed him in his unjust desires; and *Boleslaus* the second King of *Pollonia* killed *Stanislaus*, Bishop of *Cracovia*, because he severely

*Innocentissimus*  
viro oculos effo-  
di iussit, quod ei  
in illis, que in-  
juste appetebat,  
obstitit. Fulgof.  
l. p. c. 5.  
Cromer. l. 4.

ly reprehended him. Prophets in these dayes must rather put a Flute in their mouthes, then a Trumpet, and come with a Paper filled with nothing but joy, and glee, and blisse, rather then with a scrowl written within and without with nothing but lamentation, mourning, and woe. How grim are our looks upon an increpating Teacher, how tetricall are we to a challenging Messenger? He that doth strike at corruptions; had as good go and smite at the holes of Aspes: he that doth threaten Malefactors, had as good go and wrastle with Bears. *Oh Jerusalem, Jerusalem, thou which killest the Prophets, and stonest them which are sent unto thee!* We must have our praises sung out in the Temple, and have the Pulpit for nothing but Panegyrics, to be made the Non-pariles of Religion, and to have all the Encomiasticks that belong to true virtue attributed to us, as the Cities of *Achaia* sent all the conquering Crowns of Musicians to *Nero*, as to the Prince of Musicians. We keep so many Preacher, but as so many Limbners, or Heraulds, or Confectioners, or Minstrels: If they come to be Proposers and Opposers, Restrainers and Rebukers, to give a sanctuary-gripe, or a Pulpit pinch, to hold a Razour over our heads, or to shake a scourge in our eyes, to style us sinners, or God a Judge, *Vae vobis*, they are fit for nothing then but Clinks and Gibbets: *Jonah* may escape well enough in *Nineveh*, but he would not come off with so much safety here: Oh we would live at ease in Sion, and have our taste remaining in us without stirring; we had rather be hung up with the silken halter of flattery, then be put in mind of the hangmans Rope; and go to destruction laughing, then be frayed before hand with the noise of ruine. Ye Preachers, (saith the Age) dip your tongues in Oyl, supple your doctrines, apply gentle plaisters, sow pillowes under every arm-hole, cut out complying shreds, or else ye will want the countenance and preferment of the times; be ye cautious, or else ye are neither acceptable, nor secure. A resolute Prophet, doth stand upon a precipice, if he doth discharge his conscience, he will not keep his ground. How often hath truth here been jayled? bondage at the heels of him, which here doth denounce vengeance? This Land cannot hear a menacing Messenger, though the streets of *Nineveh* could heare *Jonah* threatning, *Yet forty dayes and Nineveh shall be overthrown.*

Sueton.

4. *Nineveh* doth apprehend danger: for *Jonah* hath no sooner pronounced the judgement, but the people of *Nineveh* believed God: that is, they verily thought, and resolved, that the state of their City was upon the point of destruction, at the brink of ruine: But we have no such credulous brests, nor believing hearts. Tell us of dangers? no, we desire

Hh

such



Knolls in his  
Turkish Hilt.

such seditious Preachers, such tumultuous Prophets; calamity is but your jealousy, danger but your discord, perill but your peevishnesse. We are a righteous people, and not to be punished; we are a formidable people, and not to be frightened; they are a scandalous people, which accuse us of sin; they are an audacious people, which terrifie us with judgements; we have graces enough to make all the Devils in Hell recoil, we have prayers enough to petition away all plagues, we have ships enough to shoot away all enemies from our coasts, we have speares enough (as that French King said, who went with 200000. souldiers at his heels against the Turk) to uphold the Heavens if they should fall. *We are quiet, and secure after the manner of the Sidonians, Judg. 18. 7. Our houses are safe from fear. Job 21. 9. We are at ease from our youth, Jer. 48. 12. We can dwell in Cities without gates, and bars. Jer. 49. 31. We stretch our selves upon our Couches. Amos 6. 4. Our walls our Targess, our Magazeens; our Capitol, our Castle of Angels, our Martiall blades, whose faces are as Lions, whose feet are as swift as Roes upon the Mountains, our redoubted Captains, which can sleep in their armour, and rise up harnessed at the sound of the alarum, whose musick is the beating of drums, and can sing Ha, Ha, at the blowing of Trumpets; men so resolved to fight, that they do but expect an enemy, and so valiant, that one can chase a thousand; which are used to marches, musters, casting up of Banks, raising of Forts, drawing of lines, making of rowling Trenches digging of Mines, battering of walls, drayning of ditches, drying up Rivers, framing Pall sables, Sconses, Redoubts, Counterescarpes, tumbling of Garments in the blood, filling places with dead bodies, fishing, fanning, rifling, sacking Towns and Cities, leaving fruitfull places more desolate then the wilderness towards Diblath, levelling goodly Structures, as Shalman destroyed Beth-Arbel, yea soaking Lands, and Nations with showres of tempests of blood, all these shall settle the Land in firm peace, look upon the Nation, and see if it be not the quick corner of the Earth for living Souls, the Worlds gendring place, sown with the seed of man, her children like the sand, the offspring of her bowells like the gravell, numbers of people like the Stars of Heaven, or Gralhoppers for multitude, who can count the dust of Jacob? or the fourth part of Israel? Num. 23. 16. Yea, a Land of Souldiers, the fighting Country, as if it had been like that in the Poet sown with the teeth of Serpents, or Tigris had peopled, this Island with his race and progeny. What a Cluster of Chieftains? what millions of Heroes are there here? this whole Land seemeth to be no other then an Artillery-Garden, a Trayning-Field, the feeble as David, the strongest as Adino the Eznite, who lift up his spear against 800 men*

at once, as *Eleazar* the Son of *Dodo* the *Ahonite*, who smote the *Philistims*, till his hand was weary, and clave to his sword; and as *Shammah* the Son of *Agee* the *Hararite*, who stood in a field of lentiles against an Host of Enemies. Now are we not without suspicion of danger under such a Banner? Yes, the poyson of all our Enemies cannot envenome us through the vertue of this military Antidote. We fear? No, let the earth fear? Destruction to us? No destruction to all round about us, destruction to them that attempt our downfall, destruction to you that preach it.

This is the confidence, and self-hardinesse of the age; though the scourge passe through, and flow over, yet it shall not come at us. *Eccl.* 28. 15. though the clouds gather, yet we think of no storm; though the leaks break in, yet we dream of no shipwrack, we fear neither approaching nor apparent dangers, as *John* of *Aragon* feared neither absent, nor present enemies. We rush into those courses, that we know judgement do attend upon them, as *Protefilaus* leaped out of the Ship, though he knew, that the Oracle had pronounced, that whosoever came first on shore should be slain. *Zenotymus* in the greatest tempest of misfortune was drunk; so we are intoxicated against all dangers; Yea, as the ancient *Celia*, though they were in an house that was all on a flaming fire, yet they never stirred foot, thinking they should never be crushed, nor burnt; So we stand in aw of no perils, though smoak, and fire predict otherwise. We sleep quietly, expell all dread, our hill is so strong, that we shall never be removed, the munition of Rocks is our defence, none shall pluck us out, our ditch is the Sea, none can swim over to us, all our Ports are locked, none can force an entrance. This day is pleasant, not the face of an Enemy is to be seen, and to morow shall be as this day, and much better. These same dangers are but the melancholick apprehensions of Malecontents, or the dreams of lunatick Teachers; we lay our hands upon our Swords, and contemn all these, as panick fears. So that we have not such soft hearts, and tender ears, as *Nineveh* had; no, our Messengers denounce, and wee give no credit to them; whereas *Jonah* doth but threaten, and the men of *Nineveh* believed God.

5. *Nineveh* doth not delay repentance. For *Nineveh* was a City of three daies journey, and *Jonah* doth but enter the City, or but get up to Court, and his cries are heard, and the City conve ted. But alas how do we weary God with expectation? the eye of Heaven aketh to see this Nation humbled. *Augustus Caesar* told the people of *Rome* that he would leave them a Successour, that should not twice deliberate of the same thing; but we are a very deliberating people; too much hastinesse may

*Multo minus  
praesentes, quam  
absentes hostes  
timendi sunt.  
Marineus. lib.  
12. reg. Hispan.  
Eustath. in  
Iliad. 8.  
Procella ingen-  
ti rerum suarum  
semper se vino  
ingurgitavit.  
Vitor. lib. 8.  
Var. Lect. c. 4.  
Helian. lib. 12.  
Var. Hist.*

*Successorem se  
relinquendum qui  
non bis de ea-  
dem re delibe-  
raret. Plutarch  
in Apoph.*

spoil

*Simulavit se  
cras obtempera-  
turum.  
Quin ad Deum  
preces faciamus.  
Sozomen. l. 8.  
c. 19.*

*Mitavit se quod  
tam celer in ser-  
mone fit, & in  
actione tam tar-  
dus. Diod. l. 15.  
Timeham ne me  
cito exaudires,  
& sanares à  
morbo concupis-  
centia, quam  
malebam ex-  
pleri, quam ex-  
tingui. Aug. l.  
8. confes. c. 7.*

*Amphyzionum  
confessus. Adag.*

spoil good intentions, but too much protraction attaineth to nothing. *Theophilus*, Patriark of *Alexandria*, would have had *Nilammon* accept of the Ministry, and he feigned that the next morrow he would; when the morrow was come, he deferred him with this pretence, that it was fit first that he should make his prayers to God; and he had so many subterfuges, that he gave up the Ghost without satisfying the request; so when we are invited to repentance, we make *Nilammons* haste, we are full of our evasions, and die in our procrastination: *Artaxerxes* intending a War against *NeBanebis* King of Egypt, he appointed *Pharnabazus* to advance the design, which he promised to do with speed, but spending many years in preparing, and bringing forth nothing to issue, *Iphicrates* the Commander of the Mercenaries, told him that he wondred he should be so quick in speech, and so slow in action; so we have nimble tongues, but torpulent endeavours. We may affect repentance, and begge it of God, but yet as *St Augustine* saith against himselfe, we are afraid that God should answer us, we had rather have our Concupiscence fulfilled, then extinguished. Forty years long was I grieved with this generation, but hath not our grievance exceeded that of the Jewes, not onely in heinousnesse, but in tediousnesse? How many plaisters have there been laid upon our sores, and yet the ulcers are as bad as ever? How often hath this Morian been washed, and yet he is never the whiter? If all the *Amphyzions* were gathered together in counsaile, they could not devise a way for us to embrace their resolves at present. How many Ministers heart-strings have we broken, sending them into their Graves with our impenitency, to afflict their dying spirits? we repent at leisure, whereas *Nineveh* repented instantly.

6. *Nineveh* had stirring motions: for *Jonah* doth deliver his message, and there is honour done to it, reverence expressed to it; the King of *Nineveh* is not the same man, for as mighty as he was, he seemeth now to have his Lord in chief, a Commander greater then himselfe, call upon him; and therefore he doth witness to him submissive officiousnesse, observance, and veneration; he doth not sit like a King, but like a Minor, one under authority, or an head-servant (at best) amongst the rest of the Attendants, he doth bow before his Master, and forgetting all dignity, and Grandeur, he doth rise up. *The King of Nineveh* rose up. But Gods messages to us are not thus extimulatory, instigatory, and impulsory, we change neither posture, nor gesture, carriage, nor countenance, we hold up our domination, and keep our seats. The great God cannot make us abate of the Clarissimo, we will lose nothing of

of the Prince to shew our selves penitent ; we hear much, but are moved with nothing : let God declare what he will, we declare no astonishment. The King of *Nineveh* rose up, but when will we stir ? or move an inch from our benches or chayrs, descents, or degrees, leave a scarfe or a scutcheon, a blew Garter or a Coronet, fly out of a Porch or a Belcony, a Shop or a Counting-house, as people terrified with the sense of sin, and danger ? no, our proud hearts cannot shrink up, our stiffe limbs cannot arise, repentance or vengeance can scarce make us vail an hat, or leave a chayr empty. The precept of *Numa* was, *Move thy whole body, whilst thou dost adore the Gods* ; but we have no such laborious concitations, or circumagitations. As *Antisthenes* said of the *Athenians*, that they never moved out of their shels, so no more do we out of our wonted garbs. We must keep state in our most religious works, and act the Prince too much even in repentance it selfe. The Prophet doth rebuke, and we sit seven at the most piercing, launcing, castigatory Sermons, what stirring is there ? No, a man would think that our hearts did not change, for neither our faces, nor our feet do change ; there may be much advising, but little alteration seen ; we retain our old modes, customs, passages, & places. We sit till misery must cast us down grovelong, or judgement strik us down dead : our humiliation hath little perplexity in it, or our repentance reverence. When the Lord denyed to go up with the *Israelites*, the people rose up. When sad tidings was brought to *Job*, he rose up. But no news, nor needs will make us stirre from the cushion ; no, we sit in the seat of the scornfull, or like *Aholah*, sit upon our costly beds ; or like the woman called *wickednesse*, sit in the midst of the *Ephah* ; or like carelesse *Babylon* sit as *Queen*, as if we should never be a widow, nor see any mourning. The powerfulllest Sermons cannot make us stand up to them, we take all our warnings sitting. *Security* is the mother of *negligence* ; and how are we the heavy-eyed children of this drowzy-headed Mother ? for whereas we should rise up to shew that admonition hath prompted us to duty, and that we are fixing our thoughts, straining our wits, and gathering our forces together to promote holy actions ; we on the contrary do but onely give the hearing to the message, and never lift up our selves to accomplish or accelerate that which is enjoyned ; no, there is in us a torpulence of spirits, we are most negligent in the things most important. We shew neither feare, nor expresse endeavour. The Prophet doth call, and we sit by it, whereas *Jonah* doth cry, and the King of *Nineveh* rose up.

*Circumagitas w,  
dum Deos a-  
doras. Plut. in  
Numa.  
Lacti. l. 6. c. 1.*

*Exod. 33. 8.*

*Job 1. 10.*

*Psal. 1. 1.*

*Ezech. 23. 41.*

*Zach. 5. 7.*

*Rev. 18. 7.*

*Securitas mater  
negligentia.  
Greg. in Pa-  
storal.*

*oovdiox,  
animi torpor.  
Aquiu.*

*Jeron. de himi-  
ne perf. Maxi-  
me negligentes  
in rebus maxi-  
mis.*

7. *Nineveh* doth not think of greatnesse, for the King of *Nineveh*



*My forum ultimi  
mus navigat.  
Adag.*

*Leones catuli  
informes nas-  
cantur, non in-  
venitur nisi bi-  
mistres, vix in-  
grediuntur se-  
mestres. Erasim.  
Dammum car-  
cer fit quisque  
in hoc seculo  
qui propter di-  
vitiarum & hono-  
res laborat.  
Greg. l. 15.  
Moral.*

*neh is the first in the action.* But alas our great ones are no such good Leaders, they must have the path beaten out for them, before they can set forward; or the whole family is upon employment, before these principall Servants can fall to work. Greatnesse which should be exemplary, thinks it self exempted; they which should appear in the Front, do come up in the Reere. These laden Carts move but slowly, these heavy bustards have much adoe to raise their flight, and be upon the wing. *He which hath great adventure to put into his Ship, doth sake last. It is as hard for a Camell to go through the eye of a needle, as for a rich man to enter into the Kingdom of Heaven.* The seed doth with a difficulty spring up, where the thorns do grow. Not many mighty, not many noble. It is a rare thing for Obadiah to be one of Gods Nobles, or for Daniel to open a window towards Jerusalem, for Asah to purge a corrupt State, or for Josias to have a melting heart at Huldahs prophesying. There is the least grace usually, where the hand hath found out much; they which have the fullest Coffers have the emptiest consciences. God doth draw few servants from Mammons thresholds, the rich Merchants which are bartering for so many Jewells, very seldom purchase the true pearls; he can hardly look up to Heaven which hath his eye upon his shop; nor seek for durable riches, which doth lay up gold as dust. *The Lions whelps are a long time before they come to their feet, they do not stir under two months, nor walk under seven.* The Devils Prison is filled chiefly with persons of high birth, and high fortunes, he hath in chains honourable slaves, his Captives go in skarlet, wear golden chains about their necks, ride in Coaches, and lie upon beds of Ivory, therefore Saint Gregory saith, that a Rich mans heart is the Devils Dungeon; Oh the witchcraft of abundance! the Vipers gall that is in a Worldlings inwards? How many would have been humbled to the Earth, but that their gainfull places will not suffer them to come to their knees? how many had been true Penitents, but that ambition will not suffer them to lose any thing of their present degree. These lofty Pines are most barren, whereas *Nineveh* hath her sweetest fruit upon the highest trees; these are the last at the penitentiall service, whereas the King of *Nineveh* was the first in action.

8. *Nineveh* had a humble dress: for the King put off his Robe, and he and the whole City was covered with sackcloth. But alas we are so far from repentance in the heart, that we have not repentance on the back; we are so far from the sackcloth, that we are all for the Robe, and the Miniver gown. If we be Converts, we are very spruce ones; if Penitents, we are very gay, and

and gawdy ones. Oh the monstrous pride, and prodigious bravery of these daies! *Pliny* doth report, that the first dying of flax began in *Alexandria*, *Sabellius* writeth, that the *Albians* first wrought cloth of gold, and that the *Babylonians* first invented embroyderies. But whosoever were the first inventers of these things, their Inventions have proved so fruitful, that nothing will please us, but costly dyes, curious textures, and all the artificiall Draughts of the needle; our Garments so costly, that purple which was wont to be bought at the equall weight of silver, and very seldom came upon the backs of any, but Princes, is now of little esteem amongst us. *Lewis* Emperour of *Germany* by solemn Proclamation forbade all for-reign apparell, but he had been no Emperour for us, for there is nothing will please these times, but that which is out-landish. We are so much addicted (though quite contrary to Scripture, and indeed what is Scripture to the un-Bibling Natural) to strange apparell. *Zeph. 1. 8.* that there is scarce any thing, that is English seen about us; as it was said of the Courtiers of *Andronicus* the younger, that in respect of their hatefull disguises in apparell, they seemed no longer to be *Grecians*, but a medly of Latines, Mysians, Triballians, Syrians, and Phenicians. So we have brought all Nations into the Wardrobe, or to act upon the garment-Stage.

The Kings of *Egypt* were wont to give unto their Queenes the tribute of the City *Antilla* to buy them girdles; and how much girdles, gorgets, wimples, cawles, crisping-plins, vails, rails, frontlets, bonnets, bracelets, necklaces, slops, slippers, roundtires, sweetballs, rings, earrings, mufflers, glasses, hoods, lawn, musks, civets, rosepowders, gessamy butter, complexion waters, do cost in our daies, many a sighing husband doth know by the years account. What adoe is there to spruce up many a woman, either for streets, or Market, Banquets, or Temples? She is not fit to be seen unlesse she doth appear half naked, nor to be marked, unlesse she hath her distinguishing patches upon her, she goeth not abroad till she be feathered like a Popin-jay, and doth shine like alabaster; it is an hard thing to draw her out of bed, and an harder thing to draw her from the looking-glasse; it is the great work of the Family to dresse her, much chafing, and fuming there is before she can be thoroughly tised; her spongings, and perfumings, lacings, and lickings, clippings, and strippings, dentifricings, and dawblings; the setting of every hair methodically, and the placing of every beauty-spot topically, are so tedious, that it is a wonder, that the Mistresse can sit, or the waiting maid stand still all the scenes of this phantastick Comedy

*Pliny l. 19. c. 1.*  
*Sabell. 3. c. 7.*

*Illud vestimenti genus, & apud reges carissimum esset, & magnificum, nam purpura aqua ponderis olim argenti redimebatur.*  
*Athena. l. 12. c. 10.*  
*externos habitus edicto prohibuit. Aven. l. 4.*  
*Annal. Bojorum.*  
*Gregoras. l. 2.*

*Diod. Sic.*

medy be acted through. O these birds of Paradise are bought at a deere rate ! the keeping of these Lannerets is very chargeable ! The wife oftentimes doth wear more gold upon her back, then the husband hath in his purse ; and hath more Jewells about her neck, then the annuall revenue doth amount to; and this is the Shee-pride, and doth not the Hee-pride equall it ? yes the Man now is become as feminine, as the Woman. Men must have their half shirts, and half-arms, a dozen casements above, and two wide luke-homes below: some walk ( as it were ) in their Waistcoats, and others ( a man would think ) in their Petticoats, they must have narrow waists, and narrow bands, large cuffes upon their wrests, and larger upon their shinbones, their boots must be crimped, and their knees garded ; A man would conceive them to be Apes by their coates, Sope-men by their faces, Meal-men by their shoulders, Bears or Dogs by their frizled hair; And this is my trim Man. And oh that I could end here, but pride doth go a larger Circuit, it is travailed amongst the Commons; every Yeoman in this age must be attired like a Gentleman of the first head, every Clark must be as brave as the Justice, every Apprentice match his Master in gallantry, the waiting Gentlewoman doth vy fashions with her Lady, and the Kitchin maid doth look like some Squires daughter by her habits; the Handicrafts-men are in their colours, and their wives in rich silks. Oh where will pride end her pilgrimage ? And that which is the height of immodesty, and the abominable impudency of pride is this, that these made Beauties in these strange dresses will talk of points of religion, as if they had lately dropped out of Heaven, as celestiall spirits; and speak of mortification, as if they had learned repentance from some *Gabriel*, or *Michael*; none so busie in giving Church-orders, or prescribing rules of reformation; they can lament the wickednesse of the Times, and teach the Nation the proper sacrifice that is to be offered to appease an incensed God. Oh scorn, and mockery of direction, where pride is the prime Counsellour ! A pittifull agreement that is wrought by such Peacemakers, a wofull reconciliation that is procured by such Mediatours. These are fitter to curse a Nation, then to be instrumentall for a pacification, and to irritate a patient God, than to assuage an offended God; if *Joh*, *Noah*, and *Daniel* can do no good at such a time, wee despair of such Interceders; the ruine is apparent, where pride is the refuge; Oh they must not be cuts and jags, laces and embroyderies, a glistering people that must be mitigaters of wrath at such a season, but they must be rents, rags, slashes, Sitchy-

Sithy-coats; and sackcloth people, that must undertake this work. If our Country had never a sin but pride, yet this being so excessive, and execrable as it is, it were enough to shake this Island in pieces with an Earthquake, or to drown it in a deluge of vengeance, to call in *Gog* and *Magog* to pluck off these Antick habiliments, and to flay off those skins which have clad themselves in such exotique disguisements; These may name themselves oldfashioned Protestants, but they are but new fashioned Penitents. Oh strange repentance, which will not lose an Ornament, but renew levities, and exceed all ages in indecencies which admitteth of persons to be proud till they be ridiculous; proud, till they be prodigious. Is this the Ninivites penitentiall apparrell? no, we repent in curious dresses, and changeable suits, and the Ninivites in casting away the *Robe*, and covering themselves with sackcloth.

9. *Nineveh* had the height of abasement, they sat upon the ash-heap. But we are rather for the Bullion-heap, or the bullet-heap, or the building-heap, than for the ash-heap! We think what Cities, and Castles, what Rents, and Revenues; what Ammunition, and Artillerie we have, rather then we consider that our Cities deserve to be sacked, our Castles to be rased, our treasures to be melted out of our hands, our Magazines of war to be emptied, and this Nation to be left so un-weaponed, that there should be neither sword, nor spear remaining to defend the Land; we are enamoured upon our present estate, and have high hopes that all shall be preserved in a prosperous, flourishing condition, rather then that all may be levelled, wasted, consumed, spoiled, and laid in ashes. We cannot lead away our hearts from minding our potency, nor turn away our eyes from gazing upon our greatnesse, nor cast away our pens from writing out large Titles of our might, means, Confederates, Allies, Troops, and trained Bands. We never dissemble more, then when we speak of our weaknes; nor double more, then when we say we are upon the declining point; we wil not come at the ash heap, because we imagine, that all the flames of divine vengeance cannot turn this Nation into a Bonfire, or burn us to nothing, as in a devouring furnaces no, sprinkle these ashes upon *Rome*, or *Constantinople*, the *Crim Tartar*, or the great *Mogul*; we fear no such ash-heap. Oh these arrogant hearts of ours cannot apprehend any thing to be pernicious, and extiall to us, we are falling, and fainting indeed, when we do not lift up our selves to boast. 1 Chron. 25. 19. we are hurting beasts, and wil not leave to take unto our selves horns. Amos 6. 13. wee love to exalt our gate. Prov. 17. 19. and to stretch out our necks. Esa. 3. 16.



*Pride must compass us like a Chain.* Pl. 73. 6. we are Princes in our own opinion, and delight to have the Crown of pride upon our heads. Esa. 28. 1. we must be strong as the Oakes. Amos 2. 9. and ride in our Chariots of glory. Esa. 22. 18. We dread neither our enemies, nor our guilts; for let our sins be never so many (as they are infinite, beyond the cyphring up of the best Arithmetician) or never so grievous (as they are horrid, roaring in Gods ears with a Sodom's cry) yet they must neither daunt, nor enfeeble us, nor pluck down our confident looks, or abase us to the ash-heap; The candle doth yet give a glorious light, we are loth to think of the snuff; we have built up our selves to admiration, it is irksome to conceive that God should smite the great house with breaches. No, away with depression, diminution, casting down, or coming low; we would be above, and not beneath, the head, and not the tail; with *Egnaius* we cannot leave shewing our white teeth, though they be ready to drop out of our heads; with that *Lydian King*, *Cræsus*, we cannot forbear shewing our vast treasures, though *Cyrus* be coming to finger up all. As *Bardus Durus* under *Basilius Porphyrogenitus* said, that he that had put on the shoo of honour would hardly put it off. So we that have put on greatnesse, will hardly slip off this Pantoffle; no, we began with success, and we shal never end with dyfaster; all the spight of enemies cannot kindle a flame in the Nation, wee shall never be brought to the ash-heap; we think we have prayed away our sins though we practise them, and though they never went an inch bredth from our hearts, yet we think we have expelled them with a Lecture-sigh. We make those things Monuments of our fame, that will turn to be Memorials of our infamy, as the Persians sent home the Parian marble to build a Trophe to the honour of Victory, when *Phydias* after the Marathonian battel built of it a Statue to *Nemesis*. Thus happen what will, we keep up our spirits, and keep our seats; we sit in our Porches of greatnesse, and upon our benches of Command, rather then sit upon ashes. What is the talk of our age, but of our vigour and valour, our prosperity and prowess? *Pigmalion* cannot leave looking upon his own Pictures, nor we upon our own Images; we are a warlike Nation, a lustre at home, a Terror abroad; the great Britton is as astonishing, as the great *Briareus*; these are the fancies of our excellencies, but there is no speech of the serpents nest amongst us, the Cockatrices eggs, the Vine of *Sodom*, the root of gall, and wormwood, that we are a seed of evill doers, children of *Belial*, a very generation of Vipers, that God is weary with repenting, and the axeltree of his patience breaking in pieces, that the iniquity of the Amorites is even full; and the rowl,

ten

Victor. l. 6.  
variet Lect. c.  
12.

Plut. in Solone.

Calceum cocci-  
neum fieri non  
potest ut qui  
hunc semel in  
conspetu multi-  
tudinis induit,  
facile exuat.  
Cedren. 15.

Pausanias in  
Atticis.

ten Cubits broad and twenty Cubits long, is ready to fly abroad; no let who will be appalled at the apprehension of Divine justice drawing nigh, we do not wag our heads (as the Scripture saith) at the thought of judgement. *Ten forty daies, and Nineveh shall be overthrown; yet many an hundred year, and England shall stand.* This is our conceit, and this is our confidence, therefore we cover not our faces, as if we had seen our last of worldly welfare; we lie not upon the ground, as if our downfall were at hand, we sit not upon ashes, as if we were ready to be consumed to ashes. No, we have little fear of vengeance, for we are not dejected; we have little repentance, for we are not abased. We walk upon our turrets, and tarasses, when we see the Ninivites lie in the dust; we sit upon our Theaters of pomp, and vainglory, when the Ninivites sit upon the ashes.

10. *Nineveh had a restraint of delicacies, for they neither did eat meat, nor drink water.* But we have in stead of such pure fasting, full Platters and full Bowls. *Cato said to Julius Caesar, that he only came sober to destroy the Common-wealth; but we cannot come sober to preserve the Common-wealth.* When the strict Law of *C. Fannius* concerning the high moderation of nourishment, that was to be observed generally (except it were at the Saturnalls, and Roman Plaies) came to be remissly kept, it is said, that the people came soaked with wine into the Senate-house, and in a drunken humour consulted about the safety of the Common-wealth. So we go about to save Kingdoms, and save souls by riot, and revelling. We cannot shut up our mouths to fence out a judgement, nor lose a meals meat to obtain a blessing; we are tyed by the teeth to hinder us from religious exercises, our tables are our snares to inthrall us to misery. One would think, that man liveth by bread alone, for he is alwaies feeding; and that he were preserved by his liquor, for he is more for his cups, then the cup of consolation; if we would diet our selves, we might be healthfull, and fit for action; but wee are so full fed, that our purisy spirits are adapted for nothing that is sacred; wee are so much for the Manger, and so full of Provender, that we even melt in our grease, when wee should ride post to avert a judgement. *Oh these slow bellies, Epicures, and Gourmands are dull Agents in a Churches pacifications.* Instead of thin bodies macerated with fasting, we have bodies gorged like Maximinians, as if a cup full of water might be drawn from our sweaty sides.

The intemperance of the Nation is such, that a man may say of it, as *Diogenes* did of *Macedonia*, *That if a man were blind-*  
fold

Sueton.

*Plerique vino madidi in comitium venerunt et ebrii de salute reip. consulebant. Macrob. l. 3. Satur. c. 17.*

*Sabellic. l. 10. c. 12.*

*Sentient totam civitatem nihil esse, nisi Cuiusdam.* *Eraf. l. 6. Apoph.* *Univerfa gens Anglica fupra caters: mortales conviviorum fudiofiffima est.* *Jovius lib. 2. Hiftor. Gloriantur, quod magis cottabris periti effent, quam quod jaculantur.* *Athen lib. 11. c. 9. Plin. l. 8. c. 51. Macrob. l. 3. Sat. c. 13. Valer. Max. Erafm. in Adag.*

fold he might know which way to look to it, as to a Cooks Shop, for the whole Land doth seem to be nothing else but a Victualling-house: It was truly observed by *Jovius*, That the English Country above all Nations upon earth, was most addicted to the throat. Indeed, as *Athenaus* saith of the Sicilians, Excess is our mastery, and playing of prizes. *Sozomene* doth report of a Monk in *Cælofrya*, called *Baitheus*, that he was so sparing of meat, that for want of eating, worms bred out of his gums: And *Zenophon* relateth of *Cambyfes*, that he was so moderate in drinking, that he never drank till thirst compelled him. But we eat so, that we may rather feare wormes breeding in our bowels than in our gums, and we drink so, that not thirst, but a cup-appetite doth provoke us. *Servilius Rullus*, was the first that brought in a whole boar into a banquer. *Q. Hortensius* first brought in Peacocks. The *Ionians*, second services. The *Lydians*, Carycks, a curious dish, which had all manner of rare confections in it. Whosoever were the inventers of these things, we are the imitators; yea, we have out-scienced all the Artists in voluptuousnesse, and luxury for Charger-principles. The *Ninevites* did neither eat nor drink to pacifie Gods wrath; but we will hazard our selves upon all the judgements from heaven, rather than we will punish the flesh too much by abstinence, were it to save our heads, or preserve a Kingdom; no, we are old eaters, and old drinkers.

First, To examine more strictly our eating. Are not our minds wholly set upon banquets? doe we not with the *Israelites* lust after flesh, and eat oftentimes till the meat doth come out of our Nostrills? Can there be a Nation more guilty of *ful. esse of bread*? can we imagine more riotous eaters of flesh? *Turks* would make us blush, the blind Infidels shall rise up in condemnation against us; *Christians*, and yet men given to the appetite? *Protestants*, and yet *Epicures*: we know where these *Helluoers* dwel, we could call by name these slaves of the palate, which have mind neither of Church nor State, but of their spread Tables and delicious fare, which face all judgements with nourishing their hearts in pleasure, as in a day of slaughter, and will jeopard the losse of priviledges, and Ordinances, rather then they will forbear from their belly chear, to catashtes like bread. It is not their daily bread, and food convenient that will satisfie them, but they must have dainty bread, and food sumptuous; they are such insatiable Gourmandisers, as if with *Matthieu* Bishop of *Cracovia*, they would bury all their treasure in their Guts; or with *Huzurio Fagiolanus*, they would not rise from a banquet to save an Estate; or good diet did run more in their minds, than sad accidents to themselves, or their dearest friends; or

Galie-

*Cromer. l. 6. Petrarch.*

*Galenus* having heavy news brought him of his Father *Valerian* in *Parthia*, he said no more, but, *Have we any thing to go to dinner with?* God doth not onely put meat into many unclean mouths, and spread a Table for unthankfull guests; but he giveth the freedom of his creatures to them which know not how to use their liberty; which do eat not onely to satisfie nature but to surcharge it. It would astonish a man to see what killing, and slaying, and basting, and larding there is for our curious appetites; If a true accompt could be brought in for one years Table-expences in this Nation, what a large bill of fare would there be? I doubt whether the Spaniards Indies would defray the costs of it. Oh these teeth of ours are very chargeable, these upper and neither millstones of our jawes do grind the Creatures; how sparing and penurious soever we are to the afflicted and distressed (for the Epicure is the worst enemy, or coldest friend to a suffering Church, he cannot spare crums to Christ, nor a few mites to his chain or treasury, his devouring weland costing him so many pounds) yet we are lavish enough in our sustenance, we care not what we sacrifice to our delicious throats; There are a people, which with *Lucullus*, cannot sup in the *Apollo* under the price of 50000 Deneirs: or with *Michael Angelus*, they desire to have at their Tables an hill of bread, a chase of beasts, a pond of fishes. *Plato* said of the *Aggrigentines*, that they did build to day, as if they should live for ever, but we feast to day as if we should dye to morrow; for every banquet is so costly, as if men were going into another Country, and taking solemn leave of all their friends. With *Helio-gabalus*, they prepare a wheystone to their appetites, and have such variety of provisions, as if, with the *Thessalians*, they wished that their Tables might be wainesfull, or Cartloads of entertainments. Every meeting hath such sumptuousnesse and superfluity in it, as if they had the pillar which *Alexander* found in the *Persian* Palace to order banquets by, or as if they were of such an insatiable appetite, that with that *Paphlagonian Thyn*, no lesse than an hundred Dishes would serve them at a meal, or they had need of some Historian to describe their prodigality; as *Lamia* had *Lyneus Samius*, to Register every Dish of that great banquet which she bestowed upon *Demetrius Polycrates*. There is a people with us so given over to licorousnesse, that it is an hard thing to get a Cook to please them, they had need lay before their Palate dressers, the eleven Books of *Timarchidas Rhodius*, to teach men how to prepare diet; or to send into *Persia*, to get the old directions how to season a dish that might be called *Jupiters* brayn; or to go search *Egypt*, if there can be found an heire of *Numatius Plancus*, to produce the Re-

*Ecquid habemus, quod prandemus. Trebel*

*Plut in Lucullo.*

*Nicetas.*

*Ælian.*

*Orexim convivii. Lamprid.*

*œuætiou, Athen. l. 10.*

*Columna convitiutorum.*

*Polyen. l. 4.*

*Theopomp. l. Hist. 35.*

*Plur. in Demetrio.*



cords of the interchangeable banquet which past betwixt *Mark Anthony*, and *Cleopatra*. The *Hoga's*, and *Olies*, and *Lumbards* of these times, are not choise enough for them, no, they must have more curious inventions, if their purses would retch to it, their palats are as delicious as ever were those of *Nero*, *Pisellius*, *Sardanapalus*, or the greatest feast-worms that ever were in the world. Oh, to the hungry every bitter thing is sweet, but these which are daily surteited with delicacies, nothing almost relishes well with them, nor hath the licorous gust; it cannot be powdered, and pickled, spiced, sawced, larded, sufficiently for them; What should I say? their Palates are their Altars, their Services are their sacrifices, their Belly is their God, they are the black Idolaters of the smoaky, reeking, steaming Kitchin; not Ninevites I will warrant you, which consume their selves with fasting, but Epicures, which would gnaw as long as their teeth can chew, and would die with meat in their mouthes; And thus much for our eating.

Secondly; To take a more serious review of our drinking: the Ninevites would not drink water, but we will drink; and the Spring, or Conduit shall be none of our Celler; no, we must drink of the sweet, and it is well, if any thing be dulcy, and meracious enough for us; it must not onely take away thirst, but satisfie the taste, not onely refrigerate, but inebriate. We are compassed about with the Sea, and one would think there were an Ocean within land; we are rid of our ravenous wolves, but when shall we of our riotous wombs; we seem to be steeped in liquors, or to be the Dizzy lland. We drink, as if like *Philip*, we were nothing but sponges to draw up moisture, or we had tunnels in our mouthes, as it was said of *Dyotimus* the Athenian, or with *Camatherus Logotheta*, we drank like Oxen. It is pittty there are no nets to catch these fishes, nor no harping Irons provided to dart into the bellies of these Whales. *Noah* planted a Vine, and the world was never since sober; we are the Grape-suckers of the earth. The *More* is abstemious, the *Spaniard* sober; but we, the wit-founded Nation. There are many like *Claudius*, which seldome go sober over their thresholds, they rise up from their meetings like wilde beasts let loose from their Dens, they triumph with *Heraclides*, not to have a Cup-Peer, they would seem (as *Theocritus Chius* said of *Diocles*) to drink up the Sea, they have never drunk enough till their Cups fall out of their hands, as it happened to *Alexander*, when he contended with *Proteas* who should have the last draught. To be strong to drink wine, is become a kind of Chivalry, men wageing battail at their full bowls, as in a pitched field; they which have drunk down most, are like

Cum legati Atheniensium laudassent Philippum pra nimio potu, respondit Demosthenes, Habet hanc virtutem cum spongia communem. Plut. in Demosth. Alian. l. 2. Var. Hist. Duas ollas infudit Louis inclinaturs exhausti. Nicet. Coniatus. lib. 3. Nec temere unquam a triclinio sobrius accessit, nisi distentus, & madidus vino. Sueton. Velut carceribus emissae belluae. Guagninus in descript. Muscov. c. 1. In bibendo parem non habuit. Ravil. Reliquum est, ut mare ebibat. Athen. l. 8. c. 6. l. 1. d. 4. 10. c. 17.

like them that have knocked down most: *Simon* gloried over *Laiydes*, for this, like a very Conqueror, and *Licinius* as a Capital Drunkard, would be stiled no lesse than *Achilles*. Thus excess is excellency, riot reputation: yea, their glory is in their shame. How is our Land by these intemperate creatures made an Hogs-sty? the brimming bowl like *Circes* Cup, turning men into swine. Yea, how is this glorious Nation made a Bedlam, or a nest of Furies? for in their distempered humours, what distracted and frantick parts do they act? like the youth of *Agrigentum*, they cast tables and stools out at the windows; and like *Michael Balbus*, they are ready to cut off ears and noses, and to slay children in their parents arms; as *Lucius* served *Micca* the daughter of *Phidelinus*. Oh that this mad crew should not be kept close, that these wild beasts should be suffered to range the streets; that we have houses of Correction for lazy persons, and no Bride-wells for these spend-thrifts, chaines for Runnagates, and no fetters for these Hectors; that these common Bowfers, and daily Drunkards which make it an art and habit to quaffe and carouse, though in their fuming fits they care not to scandal the innocent, to assault the peaceable, to violate the chaste, to reproach Religion, to brave upon authority, to revile their parents, to rend the heavens, and damn their own souls, yet if they can shew but a coat of Arms, and call a Squire their Father, no Bench of justice will touch them, as if Drunkenness were a kind of generous quality, or Progeny were a dispensation to riot. Oh my soul, tremble at the horror of this heinous and reigning sin; for is there any man come nigher to an Atheist, or a Devill, then a customary drunkard? And would to God that this were but onely a masculine sin, but it hath spread it selfe into both sexes; neither the bashfulness, nor modesty of women, can restrain them from participating in the guilt: If the breaths of women were tried, as *Cato* the Censor commanded they should be in *Rome*, I doubt the criminall smell would be found to proceed from too many of them. *Domitius* deprived a woman of her dowry, because she was proved culpable of this trespass; and a Matrone was adjudged to be starved, because she did but open a box where were the keyes of a Wine-cellar; and *Fatua Fauna* was whipped to death with mirtle rods, because she drank wine out of a bottle secretly. Oh if such heavy sentences were pronounced and executed in these dayes, what should become of many women? for is not this a feminine vice? Yes, *Martial* need not write of his drunken *Festiennia*, nor *Ausonius* of his *Merce*, nor *Alian* of his *Cleio*, for we amongst our selves, may find a multitude of these intemperate sortish women, which will quaffe with the most

*Gloria porta ingens, occidimus.*  
*Eustath. Iliad.*  
*x. Violentorum Achilles*  
*Guido Bitur.*

*Athen. l. 2. c. 1.*  
*Cedren.*  
*Plut. x. 15. de mulier. virt.*

*Pliny. l. 14. c. 13.*

*Ætrod.*

*Fabius Pistor in Annal.*

*Lactant. l. 1. c. 22.*

most riotous, and give pledge for pledge, and take off cup for cup. Oh blemish of the Nation! and affrightment to the very heavens!

Well then, in respect of meat and drink (intemperance amongst men and women) are we the fasting Nation? no, some superficial fasts we have had amongst us, but I am jealous whether one, properly kept for sinne: Those were strange kind of fasts, where the next dayes excesses, nay perhaps that nights riot takes away the vertue and honour of a Fast. Oh that we could yet turn to God in Fasting. For for the present there seem to be amongst us, the Gourmandising of *Luernius*, which continued many months together; or the surfeiting meetings of *Ariamnes*, who feasted the whole yeare through, or the superfluities of the *Sibarites*, whose provisions were so splendid, that they were wont to invite their guests a twelve-month before to prepare an appetite; or the *Adonalian*, *Agonalian*, *Consualian*, *Carmentalian*, *Hyacinthian*, *Panionian*, Feasts of the Heathens; nay the very *Lupercals*, *Saturnals*, *Orgyes* and *Bacchanals*, rather then any solemn fasting: our teeth may tell us, that we are not humbled; our full Platters, and flowing cups, that judgement never entred into our consciences; no, we eat away the feare of plagues, and drink away the dread of an avenging God; when we are nearest to punishment, we are most eager upon rioting, as *Nyseus* of *Syracusa*, when he was told, that he had but a few moneths to live, he fell the faster to his Banquets, and his bowles. Oh this Land will perish by a surfeit, or dye of a dropsie; there doth seem to be few mortifying Reconcilers and Peace-makers, where there are so many boon-felloses and Comrades. Oh that we could send the Glutton and Winebibber out of the Nation, then there would be some hopes that we might sacrifice to God a true sinne-offering, but in the meane time all our devotions seem to smell too much of the Larder, and the Cask; we are too lusty and vigorous, too full-fed, and drenched in liquors to repent; true repentance must be leane and meager, as if we had eaten away our right to the Creature, and drunk away our life-plea: Thus did the *Ninevites* repent, they put upon themselves a restraint from all delicacies, nay they halfe killed themselves with a strict forbearance from necessary sustentance; they kept a pure fast.

II. *The Ninivites put their whole strength to the work*: for there were Kings, Nobles, and Citizens which repented. But it is an hard thing for us to be thus unanimous in good things; there may be *unus*, some particular person that may advance God, and

Athen. l. 4. c. 13.  
Philarchus. l. 3

Athen. l. 12. c. 16.

Athen. l. 19. c. 12.

and godlinesse, but not *unusquisque*; every person, we do not join *ut unus*, as one man, nor *ad unum*, to a man. Oh that there were the same mind in all to leave the land of curse, or the curse of the land; but there is an *Isthmus*, which doth divide many from the main Continent; yea, we are distant one from another in intentions, and resolutions as far, as the Arctick, and Antarctick poles are one from another; our discrepency, and determination in good things is such, that it hath parted the community, and separated it into severall members; we are diametrically opposite, and like the severall factions in Rome at a sociall war. We do all things distributively, and not collectively; disparately, and not identically. How many are there, which act by consent? no, they are so few, that a child may tell them, the glory of Jacob is made thin, Wo is me I am as the Summer-gatherings. This way doth the head go, and that way the shoulders. We do not put our full force to chafe our temples throughly, we employ not the whole hand to rub our brains to apprehend sin; no, as it was said ominously of *Cn. Pompeius*, so may it be said of us, that we do but scrape our heads with one finger. If *Sylla* would have the triumphant Chariot of *Bocchus*, and the golden Image of *Jugurtha* to stand in the Capitoll, *Marius* would have them removed, and beaten in pieces. So we pull down, that which others set up. *Alexander* said that he, and his Companions might drink, so long as *Antipater* did watch for the Common-wealth. So the generality we think may be sensuall and secure, impious and impenitent, so long as there are some that are considerate, and conscioius, strict and rectified. A small company we think will suffice to do the Church-work, a few are enough to prevent judgement, and preserve the Land. If it be our own Babel, which we are to raise, the whole Earth can meet to build it; if they be our own Calves, which we are to worship, the people can be gathered from *Dan* to *Beersheba* to kneel down to them; the whole flock is upon the wing, when wee fly about our own projects; the whole kennel is raised, when we hunt our own game, There is a conspiracy in evill, but there is no such confederacy in that which is good; we can assemble, and associate to exalt our own designs, but we cannot pacify God by mutuall covenant, or repent by solemn league; no, here wee are ill-affected, and clear Malignants. There are Epidemicall diseases, and reigning defections, but no such universall perfections; there are Nationall sins, but not Nationall graces; Kingdom skars, but not Kingdom lustres; no, here we are in our severall Classes, and divided into parts, and partitions. There is a tumult in our humiliation, we repent as it were in a distraction. If some have feeling, others have insensibility;

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*Omnibus idem animus scelerata excedens terram*  
*Virgil. Aeneid.*

*Congrem fecerunt. Ictumq; in membra redigunt.*  
*Bel'um sociale.*

*Huc caput, atq; illuc humeri--*

*Exprobrant, quod uno digito caput scalperet.*

*Sabellius. l. 3. c. 6.*

*Bibamus nos, vigilet modo Antipater.*  
*Plut.*



if some lie grovelong upon the ground; others stand upon their tiptoes; if some appease, others incense; if some seek to sheath the sword, others draw it further out of the scabbard, and whet the edge of it. Oh when shall we agree indistinctly to procure a generall pardon? or make a Dominion-address to Heavens to be acquitted and accepted? No, we have severall breasts, and not the same motions; severall Orbes, and not the same constellations; like *Gedeons* Fleece, if one side be wet the other is dry; or like *Egypt*, if there be light in *Goshen*, there is darknesse over all the Land besides; *Rachel* is fair, *Leah* is blear-eyed, *David* doth dance before the Ark, *Mitchol* doth mock; so some are prostrating their selves to regain favour, others prosecuting their unregenerate desires; some quenching flames, others others blowing up the coales. Oh when shall we be free of the Cannanite, and Pherizzite out of the Land? when of Newters, Libertines, Hypocrites, that the whole nation might accord together in a pacifying service; that there might be an united dejection, that the whole Kingdom might offer (as it were) the same propitiatory sacrifice, that every heart, and spirit might have the same penitentiall impressions, and expressions; that we might agree in conscience, as we do in Country; and in longings, as we do in languages and in repentance, as we do in relations; the whole Nation putting all their stocks together to purchase a generall pardon, that God might say, this is the Land of Converts, the Island of Penitents; But alas we repent by peccemal, man by man, whereas *Nineveh* repented as one man; King, Nobles, and Citizens.

12. *The Ninivites had a memorable thing to testify their repentance: for they made their beasts to fast.* But we do not characterise nor set up any monument to the honour of Repentance; no, we go *via tertia*, in the beaten road, we sail in the ordinary Current, we fight with the old dudgeon dagger, and build after the old fashion, we have nothing but customary wonts, and common usages; we shut up our shops, throng Congregations, try mens gifts by preaching according to the number of hourglasses, and by the sixteen foot, and an half pole of commensurated devotions, by shrinking up at the stabbes of confoding doctrine, and gathering collections by brachygraphy; just like the Jews, which humbled themselves by afflicting their souls for a day, or by hanging down their heads like a bulrush; or the Pharisees who repented by disfiguring themselves, and making sowre faces; if these externall garbes, and superficial formalities will justifie our conversion, we are Penitents, otherwise we are yet to begin our repentance; wee do not exceed, transcend, there is no prastancy, nor prapoldo

lency to be discerned; the flood of repentance doth not come in with a springtide, we do not impregnate it with some seed derived from a noble lineage. We build no Almshouses, that it might be said these are the Hospitalls of repentance; we redeem no Captives, that it might be said that these are the ransomed Creatures of repentance; we impose no severities upon our selves, that it might be said these are the mortifications of repentance; we hold our selves to no reverentiall stints, that it might be said, these are the consecrated hours of repentance; we vow no eminent fruits, that it might be said, these are the conspicuous graces of repentance; no our repentance begins, and ends without any egregious tining in it, to draw the observing eye of the world to look upon us with admiration, or setting the whole earth in a gaze at the beholding of us. In other things we are singular, but in this very vulgar. *Nero* built a Palace, that was called the *golden house*, which had such a Colossus in it whereupon his own Image stood, and such dining rooms ( the roofs of them moving like the celestially Orbs ) and such artificiall clouds, which dropped down pintments, sweet waters, fragrant flowers, & such aqueducts, groves, fishponds, and lakes surrounded with structures, like a little City, that it was the wonder of the world to behold it, and he himself so proud of it, that *Nero*-like, he brake out into an high ostentation, saying, *Now I have a house fit for a man dwell in.* *Ptolomeus Philopater* framed a ship of that admirable length, and bredth, that it held 3000 souldiers, and required 4000 rowers. *Alexander* kept a nuptiall Feast at the marriage of *Statira*, the Daughter of *Darius*, that he had 9000 guests at it, and gave to every one a drinking cup of gold.

*Ut diceret se quasi hominem tandem habitare coepisse.*

*Sueton.*

*Plus. in Demetrio.*

*Q. Curtius.*

And what indeed is there that man doth lay his hand unto, but he doth desire to be seen great in it, that it might be said, *This is the Act, and this is the Adour?* yes, we excell in many things. But as *Alexander* the great did many notable things, but he only failed, that he could not dig through *Mimantes*; so we do many glorious things, but we only are defective, that we cannot dig through repentance: As God said of Hypocrites, *they come as people use to come, so we repent, as people use to repent; there are no adorning stamps, and beautifying prints to be seen upon our repentance.* Oh that repentance were our garment, how should it be embroydered; that it were our chimney-piece, how should it be engraven; that it were our Picture, how should it be limned; that it were our palfrey, how should it be trapped; that it were our linnen, how should it be rinsed; that it were our chamber floor, how should it be rubbed; Oh we desire to have every thing else about us choise, neat, and splendid; only our repentance, is abject,

*Alexandro magni id unum ex animi sententia non contigit, quod Mimantem fodere non potuit.*

despica-

despicable and sordid; we have a beautiful face, and a black soul; a bright parlour, and a dark conscience; a cleane cup, and a defiled repentance. If repentance be our child, we may blush that it should call us Father; if it be our quintessence, we may be ashamed of our Chymistry; how doth our art most fail us in that which should most honour us, and eternally blesse us? Oh there are many of us professe repentance, and presume of repentance, but how may we be troubled at the calling it forth? tremble at the sight of it? can we own it? wil God accept of it? No, he is as ready to condemn our repentance, as our sinne, and to judge us for an hypocriticall conversion, as for an irreligious conversation. For is there any thing conspicuous in repentance? Is it *Nineveh's* repentance? No, thou hast nothing remarkable in thy repentance, whereas *Nineveh* had a memorable thing to verifie and magnifie her repentance, *she made her beasts to fast, and wear sackcloth.*

13. *Nineveh* had an anguish for sin, the whole City is a mourner.

*ferit aurea f-*  
*dera clamor.*  
Virgil. *Æneid*  
2.

But we are the joyous City, the *Tabret* and *Harp* doe not depart from us. Repentance should be a dolefull creature; yea, her sorrowfull accent should pierce the skies. But our Repentance doth make no noise in the Church, the shriekes of a Mourner are not yet come into our lips; our hearts seem to have their old fore-skins, for they have not yet smarted under the circumcising knife; a great draught seemeth to be amongst us, our Land is turned into powder and dust, for the Cloud is not rent under us. The uncleane spirit doth here walk in dry places indeed, the water-courses of repentance are stopped. Oh that we could purifie by water, that Repentance had not lost her laver. *Teares come from tendernesse of af-*

*Ex teneritate*  
*affectus.* Aquin.  
2. 2. 4. 8. 1. 4. 2.

*fection,* but our hearts are not so soft to melt into sorrow. Here are finnes enough to bring down a tempest, to make every Trespasser an *Heraclitus*, and the whole Church a *Niobe*. Alas, alas, might be the tone of the streets, there might be a National wayling heard from one end of the Land to the other; but where is that key of *Eliab*, that should unlock these clouds? where is that *Moses* rod which should fetch water out of these Rocks? we should *stere,* weep abundantly, but we do not so much as *lachrymari* distill with sorrow: Oh compunction, whither art thou fled? oh contrition, where shall we find thee? our ears do not tingle, our eye-lids are not sore, we do not seek after the Lord lamenting. Oh that our hearts were not made gross, that we were not turned into pure Adamant, that we were not Brasse and Iron; but there is a sad indication of it, for we do not *bow down heavily,* the cry of *Jerusalem* doth not go up, we look upon our guilts without remorse, we feel errours with indolency, our finnes can strike no tears out

*Aquin.*

of

of our eyes; we are the sinfull *Nineveh*, but we are not the weeping *Nineveh*. With *Alyses*, we can rather weep for a dead Dog, then for those things which doe concern our soules; with *Cratosicles*, we dissuade men from weeping; with *10. maxina*, we will rather burst in pieces, then shed a tear; yea, we are so leagued with the Devill, that like the Magitians in *Bodine*, we cannot weep. Where is there a *Jerome*, that can say, *There are daily tears, and daily groans*? Where an *Arsenius*, which had loose eye-browes, and swollen eyes with weeping? Where is there a *Paula*, that wept so bitterly, that she had need to be wished to spare her eyes. Where a religious *Otho*, that was pierced with unspeakable compunction? Where a *Theodosius*, that lay eight months together in teares? No, our teares are sparing, and soon dried up. How few can prove themselves Converts by their penitent eyes? or can shew their selves bruised under their sinnes by their broken hearts? No, we have many Rivers in this Nation, and yet we are a dry Iland; there are many crying inhabitants, but few weeping penitents; the flame may here rage, for here is no water; the top of *Carinel* may wither, for the springs are dried up; we are bruised in the Temple, and yet little moisture is drawn from us; the Minister doth often turn the Cock, but the Pipes are empty, no water doth runne forth; *Jonah* doth cry frequently, and cry passionately, yet he cannot here raise up the mourner; the Devil hath taken away our terrors, and taken away our teares. Here are few sigh with the breaking of their loynes, that judgements might not break the bones of this Nation: here are few take up a wayling to prevent a Kingdome from crying it selfe dead; the whole Land may perish for want of mourners, the songs of the Temple may be turned into howlings, because there is none to howl for the abominations of the times. Are we *Nineveh*? No, we are a very insensible people, a tearlesse Nation.

14. *Nineveh* doth make an acknowledgment of sinne, for she doth ingeniously confesse her evill wayes. But alas, our lips will not open, repentance amongst us is not yet come to speech; we have Converts and Penitents, but have they a mouth? No, *No man saith, What have I done?* Jer. 8. 6. We rather hide our sinnes, then bring them to light; we love not to shew our Rags, to tell our Debts, to lay open our sores; no, we will plead not guilty, and be pressed to death, rather then confesse the Inditement; the streets do roar, the Pulpits ring, Conscience yell, and yet the sinner is dumb, and the Offenders tongue cannot stir in his mouth; no, *Peccavi, I have sinned*, is too big a word to get out of a Trespassers lips. We desire powerfull Teaching, quickning Doctrine, warming, hea-



ting counsaile; but wherefore? onely to kindle against the times, to flame against other mens trespasses, but not to sparkle against our own errors; for all the fervency of the Temple shall not fire upon our consciences, that a man should say, this was my Sermon, God this day found me out; spake to mine ear; arraigned my guilt; no, there is nothing but death, or doomesday, will find a Transgressor a mouth; for here is much searching, but no shrift; much profession, but there is no confession, neither *in aure sacerdotis*, in the eare of the Priest, nor *in aure Dei*, in the ear of God: no, our foul stomachs will not disgorge, we will not empty our Privies; Confession we hold a reproaching of our selves, therefore we will not put our selves to infamy, not so much as shame our selves before our God. We have had many judgements, many Lectures, many Fasts, but is the dumb Devill yet cast out of us? no, we can hear of our finnes, look on them, feel the inward stings of them, but not confesse them; No, though the Israelites confessed their finnes, *Neh. 9. 2.* and Jerusalem, Judea, and all the Region round about Jordan confessed their finnes, *Mat. 3. 6.* and the Greeks which dwelt at Ephesus, confessed their finnes, *Acts 19. 18.* yet with our people this is no particle of their Religion, they have heavy prefures, but no disburthening of conscience; they provoke the eyes of Gods glory, without telling out again these grievances in his ears: It is the nature of a sinner to suppress all, to keep all to himselfe, to be reserved to his God; yea to study a strange art of concealing: Men sinne with a forehead, but repent without a mouth, they cover their transgressions with Adam, and hide their iniquities in their bosomes; they can find out the filth of the whole City, rather then the dung-hills at their own doors, and reckon up all the vices of the age, rather than their own personall crimes; for either they defend their courses with impudence; as Atila when he was reprehended for his extream cruelty, he was not ashamed to say, I am Atila, King of the Hunnes, the scourge of God; or they turn them off with derision and jeers, as Raphael Urbinas, when he was faulted for making the Images of St Peter and St Paul too red, he said, he made them so not as mortified men upon earth, but as glorified Saints in heaven; or they maintain them with boasts, as Virgil, when he was justly accused for stealing Verses out of Homer, saith he, This is a glorious thing to wring the Thunderbolt from Jupiter, or to wrest the Club of Hercules out of his hand; or they excuse them by example, as Aristippus being rebuked for living too sumptuously beyond the degree of a Philosopher, saith he, This is no fault, for the Gods then would not permit excessse in their feasts. So that men

Ego sum Atila,  
Rex Hunno-  
rum, Flagellum  
Dei, Nihil  
laus c. 9. in  
Atila.  
Gloria de diis  
et fallis me-  
morabil.

Macrob. Sa-  
turn. l. 3.

Erasmi in A-  
dag.

men have a subterfuge, or a wily evasion, rather than a true detection or acknowledgement of sin. That whereas the *Just man is the first accuser of himself*, such are the last accusers of their selves. I read of *Valentinian*, which laid open all his wicked life to Saint *Ambrose*, and said, *Bring medicine to the sins of a sick soul*; And that many Gentiles, when the Temple of *Serapis* was overthrown, and the sign of the Crosse was manifestly seen fixed upon the walls, testified their conversion by a free confession of their sins; And that Saint *Origen* being inticed under *Decius* to sacrifice to Idols, made such a lamentable confession of his sins, that he drew all the Congregation to weep with him. The like might be said of *Marcellinus*, *Pictorius*, *Antidius*, *Libibazares*, *Narcissus*, *Eleusus*, and many others. But we cannot get men for all this to bring forth the Prisoners in chains, and accuse them at the Bar; no, they leave this to the last Tribunal, in the mean time their sins stick in their throats, and they are tongue-tied Penitents; oh monstrous, and hideous silence! I do not with thee to make the world thy Confessour, except it be in point of injuries, and such Crimes, as require Ecclesiasticall discipline for what hath thy fellow-sinner to do to exact a privy to thy errors, who will but upbraid thee, and scandal thee; but yet I exhort thee, and injoin thee not to neglect this to God, and his Steadsmen; for wherefore hath God the absolute, and his Minister the delegate power of Absolution, but for thee to exonerate a burthened soul? But how hardly wilt thou be inclined to this? thou wilt rather perish in thy sins, then reveal them; and endure the curse of thy evill waies, then tread out thy erroneous foot-prints by confession; we stand all before God as strict walkers, as men that had stirred every foot with a steady gait; sure I am, what wandrings soever we have had, these strayings never come into our lips; and yet the Ninivites here look over every path, and pace, and are sensible of their excursions, exorbitancies, irregular motions, deviating treads, and sad aberrations, and present before God how their disordred affections, and refractory desires had led them aside, and caused them to expatiate, and therefore they discover, and confesse their evill waies.

15. *Nineveh made some reparation*; For he that had seen *Nineveh* in pomp and pride, crisped and curled, jetting and praucing, swimming in delights and bathed in pleasures, soaring in ambition, and saginated with excesse, putting the bridle into the mouths of Nations, and making most of the Kingdomes upon Earth to tremble with the shaking of her scepter, and now looking out not like a Commander, but a

Caytiff,

Theodoret. l. 4. c. 7.

Plures ad religionem Christianam se transfulerunt confidentes peccata  
Socrat. l. 5. c. 17  
Macrob. l. 2. c. 12.

Maximus ejulatus erupit, omnibus cum eo lamentantibus.

Caytiffe; not as a ruling City, but as a ruffull City; not as a place full of honour, and splendour, but full of squallour, and hor-  
 rour; not looking upon her self with delight, but dejection; as one that was ashamed of her own face, blushing at Sun-  
 light, as if the streets were fitter for her than her sieled par-  
 lours, and the dunghills than her soft couches, pronouncing  
 her self unmeet, to be seen, or known; being fitter to pine a-  
 bove ground, or to rot under ground, then to draw breath a-  
 mongst the living, he would think that *Nineveh* was about to  
 make a mends for all her excesse; for every strip of this sack-  
 cloth, every handfull of the ash-heap, the bowels griping for  
 food, and the beasts lowing for fodder, do testify *Nineveh*  
 to be a most satisfying Creature. But how long will it be be-  
 fore ye will be brought to pay *Ninevehs* mulct? or to make  
 this reparation for sin? It is said, that *Another life doth require*  
*another diet*, that when our hearts change, every thing about  
 us should have a change. But we repent, and do remain the  
 same persons, and in the same postures, we put our selves to  
 no pain, nor suffer any alterations, either in our backs, or  
 bowels, benches, or beasts. And is not this a strange garbe?  
 what, repentance without reparation? no, sin doth require  
 some satisfaction. I know there is no compensant satisfacti-  
 on, but there is a deprecatory, not of commensuration, but  
 castigation; not satisfaction of condignity, but indignity; not  
 of justice for sin, but of hatred against sin; not placative and  
 expiatory, but cruciative and punitory; not as a cause of re-  
 conciliation, but as a sign of detestation; not as an ablegation  
 of punishment, but as an obligation of a change; not as a  
 clensing from the curse, but as a hor-  
 rour of the trespasse; not  
 as an instrument of justification, but as an adjunct of mortifi-  
 cation; not to procure innocency, but to declare humility.  
*Prosper* saith, it is a *temporall severity*. *Saint Augustine* saith, it  
 is the *Discipline of Gods fatherly rod*. *Eucherius* saith truly, that  
 there need no transitory satisfaction for sin, for which *Hell fire* is pre-  
 pared. And so indeed we do not make it a purgation of sin;  
 but a correption, and correction, a vibration, or ejaculation  
 against sin; and shall we renounce sin without smiting of it  
 at the parting? or giving of it a farwell battering? How can  
 we do this better than by causing pride to have shame, plea-  
 sure to have pain, security to have horror, presumption to  
 have abjection? no, as there is nothing troubles the heart of  
 a haughty man more then to see himself plucked down, and  
 his Enemy reign in his stead; so there is nothing more offen-  
 sive to sin, then to see it self abased, and her clear opposite  
 put into her place: But oh beloved, when will ye fall upon  
 this translocating act? or work of opposition? no, ye re-  
 pent

*Alia vita, alia*  
*dieta. Adag.*

*Prosper sent. 5*  
*Paterni flagelli*  
*disciplina. Aug.*  
*l. 22. contra*  
*Fault. c. 67.*  
*Nec opus est*  
*transitoria sa-*  
*tisfactione pro*  
*itis malis, pro*  
*quibus eternus*  
*ignis est para-*  
*tus. Eucher.*  
*Hom. 3. ad*  
*Monach.*

pent, but do not punish sin with that which should most vex her, or trample her down with the foot of her greatest Adversary. But how then can ye be Penitents? no, there is no Repentance without an holy revenge; See it in *Nineveh*, it doth every thing with an infesting of sin, and bringing in that to abandon it, which did carry a clear repugnancy against it, and thus it doth satisfy for the injury of sin, and make a Reparation.

16. *Nineveh had devout supplication: For, Let them cry mightily unto God.* But we look for favours without asking, and for mighty comforts without mighty cries. Wee shake not the tree, that the fruit might fall; we unlock not the treasury, that we might carry home handfulls of bounty. God doth incline to an amiable countenance, but there is none to entreat his face; he doth offer embraces, but there is none to spread out hands to Heaven; he is ready to redresse misery, but there is none to powre out a Complaint; he would preserve many as happy Creatures, but there is none to speak good for the people.

There is an Altar, but the sacrifices do not flame upon it; there are golden Censers, but the odours do not steam out of them. God doth listen and none cry; he doth sit in his Court of Audience, but none make addresses to him: *Open thy mouth wide, and I will fill it;* but we would have the mouth filled without an opening. *Seek unto the Lord early, and make thy supplication to the Almighty, and he will awaken unto thee, and make the habitation of thy righteousness to prosper.* Job 8. 5, 6. But we would have God to awaken without calling him up, or have the habitation to prosper without building it up with devotion. We are like the *Amy-ela* which perish by silence, or we are a kind of mowls (as *Ammianus Marcellinus* called *Julianus Capella*) because we are deaf and dumb: Deaf to good counsell, and dumb in exercises of devotion. *Plutarch* doth speak of dry Banquets, Sure I am, We have saplesse devotions. There were that *kissed the Calves*, but *few that kisse the Son*; our lips, and Gods ears are at a great distance. We hunt the wrong quest, for we do not seek things by prayer. Dan. 9. 3. Zeal seemeth to be at the last gasp, or giving up the ghost, for there is no breathing out of the cry. Lam. 3. 56. Prayer was wont to shake the roofs of Temples, nay to shake the Throne, and God in his Throne, but there are no such gusts now come out of our lips. We rather live by our policies then our petitions; by our brains then our tongues. We project, contrive, consult, confederate mightily, but we do not cry mightily; : We have an

O o

house

*Amyela periire  
silensio Servius.*

*Ammian. M. T.  
17.  
Sicca convivia.  
Plut.*



*Orare perficitur,  
donec cesset  
tumultus.  
Jeron. in vita.  
Hilar.*

*Vobis inertiores  
non comperi. C.  
Rhod. less.  
Antiq. l. 5.  
c. 10.*

house without noise, a Church without Orisons; we fish for Pearls without this drag, and would break open the Castle without this petard set to the Gate of it; we have much indigency, but little ardency; much fear, but little fervency; we scarce consider the subject of our requests; our Petitioners might be taken up for strays; if we do pray, we are deviating in our prayers, our supplications pererrate, praying is a kind of dreaming. *I sleep, but my heart waketh*; but we are oftentimes in a deep sleep, for both tongue and heart do sleep, very drowzy devotions come from us. *Hilarion* threatened his body in prayer, that it might not trouble him with carnall motions; and he threatned the Devill, that he might not assault him with temptations: for when on a time that evil spirit (as he was at prayer) counterfeited the shrieking of Children, the bleating of Calves, the lowing of Oxen, the roaring of Lions, the clashing of armed men, he would not be frighted from his devotions, but went on in his prayer, till the tumult ceased. But we are not so intent, and uncessant in our prayers, the flesh, and the Devill can soon take us off. *Anthony* told the Jews, that though he had met with many dull and heavy people in the world, as the *Marcomannians*, *Quadians*, and *Sarmatians*, yet saith he, Than you, did I never find any more sluggish; so we are more reckless then the most undevout, our prayers do shew what an oscurant and torpulent people we are, for we must carry all at the first charge, or we doe lay down our weapons; we do not rally our forces, and renew the fight. Oh what light skirmishes do we use? how do we retreat upon the first Justs? we do not hold up our hands till they be weary, as *Moses* did; we do not with wrestlings obtain blessings as *Jacob* did. No, we may be sent away with repulse, for we press but faintly, we may be smitten dead with curses, for we avert judgements in a very languishing manner. Besides divers times our devotions are but designs, for our own ends, and not for the safety of *Nineveh*; we would fetch in judgements, rather then prevent them, as the Disciples in their requests, would have fire brought down from heaven to consume their enemies. *Caligula* wished that *Rome* had but one neck, that he might strike it off at a blow; and the 2d Councill of *Rhemes* desired that their enemies eyes might be blind, their hands wither, and their members rot; and so many men in their prayers in stead of just Petitions, insert their own distempered passions; but this is rather to execrate, then to pray; yea to curse, then to cry. Yet what strange fire doth there oftentimes burn upon the altar? what unclean beasts are there offered up for sacrifice? what hateful Bills are there sent up into the Pulpit? Oh the Petitions  
smell

smell of brimstone, they seem to be brands that come flaming out of *Iophet*: yea, rather Bullets, then Bills, or imprecations then prayers; yet further, prayers too often are impertinencies, for whereas we should cry for crying sinnes, we feign sinnes to our selves, and invent criminall things, which God himselfe was never offended with, and about these we exercise our zeal, & not about those sins which Gods law hath prohibited, and our own consciences are convinced of, which are the stains of the Nation, and all Christendom abhor, which are ready to sink States, and subvert Kingdoms: thus with the noise of imaginary sinnes, we still the noise of our proper, personall, detestable, and execrable sinnes. The children of *Jacob* by talking of a wild beast that had devoured *Joseph*, concealed their own murther; *Nero* by calling the Christians City-wasters, blanced over his own firing of *Rome*; *Arbogastes* by telling the people of a strange Messenger, which should bring such sad news to *Valentinian* the second, that it should make him to lay violent hands upon himself; suppressed his own villanous destroying him: so we in our prayers, have the art of conveyance to slip in other mens sinnes rather than our own, or to bewail invented sinnes, rather than apparant sinnes. Can we not dissemble in our Petitions? yes, as well as in our practices; why else doth God complaine of mens howling upon their beds, rather than whining out their own errors? *They have not cryed unto me with their hearts, when they howled upon their beds*, Hof. 7. 14. *Their feare towards me is taught by the precepts of men*, Isai. 29. 13. as if there were rather State-prayers, then Penitents prayers. *Ye dissembled in your hearts, when ye sent me unto the Lord, saying, Pray for us unto the Lord our God*, Jer. 42. 20. The Pharisees made long prayers, but short enough of their own guilts, there was not a word of their own Superstitions, wicked Traditions, devouring widows houses, & teaching children to cheat their own Parents. There is a craft in Prayers, we are the greatest Impostours in our devotions that can be imagined; there is some speech of sinnes in generall, but not of sinnes in speciall, of sinnes that our own fancies have fixed a blemish upon, but not of the deep spotted, the crimson and scarlet sinnes. When shall we lift up pure hands? 2 Tim. 2. 8. *Lift up our hearts with our hands unto the God in the heavens*: Lam. 3. 41. Leave counterfeiting, falsifying, and tergiversating in our suits? No; we can powre out our hearts like oymment, where, when much is run out, a great deal will stick to the sides, but we cannot powre out our hearts like water, Lam. 2. 19. that our sins may be drayned forth to the last drop. Oh if this Nation could but speak out, and lament, and deplore the grand and horrid guilts

guilts of the times without reservation, or partiality, I would think that God might yet be intreated for the Land, and that our prayers might preserve us; but we are guilefull in that wherein we ought to be most sincere, the hypocrite cannot be cast out of our prayers, our devotions are delusions, we endeavour to fetch over heaven with a circumvention, we cry cunningly, artificially, dis-junctively, by parts, by halves, rather then cry really, accumulatively, mightily. We cannot speak out our proper sins, nor launce the wound to the bottom, when we are begging balsome from heaven? Now will God pardon that Malefactor, which will not confesse his own crime? Can this Nation ever be secure, if indevotion or hypocrisie doth conceal one capitall sin? no, so long as *Achan* layes lurking, the whole Camp may be cursed; so long as *Shebab* be shut up within the walls, the City is exposed to danger; so long as the Calves bleat in the Host, and *Agag* walk up and down with his head on his shoulders, the whole Kingdom may be rent away. One heinous sin suppressed, may break out with a generall destruction. Oh then that all the sins of the Land without diminution, retrusion, subtraction, could be bewailed in our lips with one National yell, this were to cry mightily. But alas, we that neither pray considerately, nor ardently, nor charitably, nor pertinently, how do we pray powerfully, or cry mightily? No, we may be Egypt, to cry out of the sense of plagues, but we are not *Nineveh*, to cry out of the sense of sins: as loud as the noise of devotion seemeth to be in the Land, as if we were the onely Petitioners upon earth, and the spirit of prayer rested amongst us; yet there being so much collusion in the most sacred exercise, and that which doth most endanger the Nation being least apprehended, a child may stretch out his voice with more force then we, here is but a Crickets sound, like muzzled beasts we do but counterfeit a bellow, like dumb men, we do but make a noise, our prayers are smothered, our devotions throatled, sure I am as highly gifted, and petition-acted as we are, we do not pray with *Ninevehs* lips, we cry softly, and not cry mightily.

17. *Nineveh had a renovation of life: for let him turn every one from his evil way.* But we are a talking people, and not a turning people; if our tongues be a little better then theirs were, our waies are as evil as ever. We repent onely in Adages, or repent onely in Ordinances, we do not repent by ordering our feet, to pace other wayes. Have our Pulpits yet renewed us? or our Fasts cleansed us? No, *He that was filthy, is filthy still*, not one track altered, not one beaten path forsaken; some amazement there may be, but no amendment; some humili-  
ation,

ation, but no reformation. If God should judge us by our feet, we should be found men of an evil tread; if by our waies, he might strike us dead in our wayes: for we have corrupted our wayes, *Gen. 6. 12.* our wayes are perverse, *Num. 22. 32.* desolation and destruction is in our wayes, *Isai. 59. 7.* We walk in the wayes of them that forget God, *Job 8. 3.* Is this to turn? is this to renounce evill wayes? no, we may turne to a Caule, turn into a Temple, turn into a Closet, turn into a Councell-chamber, turn to devise new plat-formes, but this is the height of our turning. We look up to heaven with as black brows, and walk in the Church with as crooked feet as before: we would rather teach the world repentance, than practise it; and cleanse the age, then purge our selves. What Adulterer hath yet unclasped his hands with this Curtesan? what Drunkard hath drawn his lippes from his intemperate cups? What proud person hath yet shifted himselfe from his phantastick gawdies? And if these sinners be not yet unfertered, what shall we think of them whom the Devill hath in a stronger chain? if these trespassers be inflexible, what shall we conclude of those whose neck is as iron? what is the state of them which stand in their wayes, and sweat in their waies, and ride post in their waies, that an Angell with a naked sword in his hand, can hardly make them give a check with the bridle? Oh if these noon-day sinners be so unreformed, then if we should search the blind corners, pry what the Antients do in the dark, look through the hole of the wall, what strange Chambers of Imagery, and creeping things, and four-footed beasts might there be there discerned? How many black Night-birds would there be there seen pourtrayed upon the walls? where then are mens feet? do ye see any new wayes trodden? will these turn? do any turn? No, the times may turn, and the face of things may turn, there may be severall variations, and changes in humane affairs, but not in humane actions; men are resolved upon their paths, settled upon their motions, constant in their extravagancies, they will not turn from their evil way. *Who hath believed our report? to whom is the arm of the Lord revealed?* Were ever so many Pulpits despised? were there ever so many unregenerating Sermons? there may be many that watch over soules, but how few that win soules? there may be many Counsaillers, but who is a Father? people may be wrought to a faction, and turn from one sect to another; but who turns from his evill way? they may swim into other Seas, but like Poreupines, the change of waters do not make them lose their prickles; they may shift places, but like Serpents, they carry their poyson with them whithersoever they creep; they turn but only to other prin-



ciples, but not to other fruits; they turn from opinions, but they turn not from their evill way: They may be stepped into more dangerous waies, for they are but turned Profelytes, and the Scripture saith, that that is to turn twofold more the children of Hell; but they are not turned to God. Oh this Land doth eccho with Lectures, but who shall reach it Repentance? Faith, and repentance, are the two great Lights of the Church, but both Sun, and Moon are in an Eclipse; our faith is a distraction, and our repentance a contagion, and corruption; there is an impure faith, and a filthy repentance. We talk much of the Gospell, and Reformation, but when shall we be once Evangelicall? when once the Reformed Church? what, fly from *Rome*, and go to *Sodom*? a sad separation; we have left *Romes* corruptions in doctrine, but do we not keep still her corruption in manners? we are better Believers, but are we better Saints? We are gotten we say out of *Egypt*, but do we not carry *Egypt* into *Canaan*? It is true, we have brought a golden pot of *Mannah*, an *Aarons* rod, two Tables written with Gods own finger, an Altar, Urin, and Thummin, and a Mercy-Seat thither, but have we brought purity of life? Is not the Land of promise, a Land of provocation? For all the ground we have left behind us, have we left either in the red Sea, or in the Wildernesse, or upon the Banks of *Jordan* our evill waies? No, we have polluted the *Lords Land*. For all the glorious titles we put upon our selves, we are but the Frontispiece? the Sign-post, the Vizard of Reformation, for where are our reformed consciences? our reformed waies? *Are these his waies*? no, they are Natures waies, the waies of the Nations, the waies of *Cain*, *Corah*, *Balaam*, *Jeroboam*, *Ahab*. God would be ashamed to walk before you in such waies, or to prescribe unto you such paths. If your eyes be open, what repentance do ye see amongst us, but beating down of Crosses, clashing of Church windows, demolishing a Font, new-placing a Communion-Table, and plucking off that same abominable Rochet? but hath this Reformation clenched away one sin? hath it made us more morall then Turks? or more pure then many Paynims, and Infidels? are our evill motions, our evill lusts, and our evill waies gone? Is there not as much pride, and riot, and covetousnesse, and slander, and theft, and craft, peevishnesse, and perfidiousnesse, coufenage, and contention, as there is at this day amongst *Scythians*, and *Barbarians*? a nimble voyage then that we have made, which are not failed beyond the Lands end; a long journey that we have travelled, which are not gotten out of our old waies.

The

The times are bad, who shall better them? Look upon the faces of all your religious men, and single out that prapious person, that ye think is able to convert this Age. What Saint is able to purifie this corrupt Nation? what Prophet to change this sinfull people into *Nineveh*? no, we may be turned from many things, but not from our evill waies; we are so degenerated, and habituaded in virious courses, that I am affraid, that if *Enoch* which walked with God were alive again, he should not draw us to walk after him, if *Noah* the Preacher of righteousness were to preach over his old notes, we would mock at him rather then listen to him, not a man more would be saved then was, but we would leave him to ship himself, and his family only in the Ark, if *Elias* were to prophesy to this Age, he himself might be carried up in a fiery Chariot, but leave *Ahab*, and *Ahazab* to plagues and vengeance; If Christ Jesus were once more to take flesh upon him, he might sooner be led again to the Crosse, then crucify our unmortified lives. Oh what balm is there in *Gilead* for this wound? what *Jordan* to cleanse this leprosy? the most perverse Jews, and the most obstinate Scribes, and pharises were never hardlier to be converted, then we. Oh how doth this Figtree cumber the ground? if nothing but bearing of fruit will save it, it is in great hazard to be cut down. God is ready to shoot, and fight, and to bring up his front, and main battel against us; but where is reformation to lanch arrows, break in pieces Spears, to meet the Vancurriours in their march, and to carry an army of Judgements out of the Nation? No, there may be threshing Mountains, beating hills as chaffe, shattering gates of brasse, cutting asunder bars of iron, giving people up as dust to the sword, and driven stubble to the bow, turning Cities into an heap, and *Eden* into a Wildernesse, sweeping away the valiant men, and causing the carkasses of the dead to fall as the dung, throwing down golden Candlesticks, and bringing a famine of the word upon a Nation, that hath been full fed with the Ordinances, for there is no Reformation to rescue a perishing Country, or to preserve a falling Church. *Polydamus* himself though a Champion stepping into this sinking Cave, thinking to uphold it with his shoulders, shall find that to be his Sepulchre which he supposed should have been his shelter. Go ye now to my place which is in *Shelob*, & see what I did to it, for the wickedness of them that dwelt therein. So if we would consult with the rotten bones, and bare scalps of judged sinners, they would return the same answer, that the head of *Orpheus* did to *Cyrus* when he consulted with it, what should be his last fate, what end I had, the same thou shalt have: For as the one had his head strook off by the *Thracian*

*Lacubram de-*  
*mentis fass*  
*sepulchrum ha-*  
*bit. Val. Max.*  
*l. 9. c. 12.*

*Qualem exitum*  
*eg. habui. tu*  
*habebis. Phi-*  
*lostratus.*

*Manades*

Justin. l. 9.

Kocno Basi-  
Axi.

*Menades*, so had the other by *Thomiris*. We that do renew the sins of other men, do but hasten on our own judgements. It is strange that the *Hyppodamus* can cure it self by letting blood in the thigh, the Swallow by eating chelidony, and the Hart draw out darts by grazing upon *dysamnum*, and that we cannot have the wit, or grace, to cure our maladies by repentance. What can we expect from obstinacy in sin but inevitable ruine? sin at last will wrap us in her fatall Robe, as *Alcibiades* having dreamt that he should dye covered with his harlots garment, *Critius Tisimenes*, and *Bagoas*, slew her in his lap, and destroyed him, leaving him nothing but her amorous vest to hide his nakednesse. What can we presage from execrable courses, but a desperate end? if sin be our harbour, judgement will be our pursuer, as *Pompey* when he came to the Castle called *Evill Government*, he concluded of nothing, but future destruction to himself. What monstrous sins have we amongst us to foretell prodigious punishments? Our Bibles have brought nothing but a Scripture-language into our mouth, and our Pulpits have taught us nothing but a Sanctuary phrase; as for our lives we are more wild, than when we were barbarous, and more irreligious, than when we had no Ordinances. Is not this Land full of Hacksters, Witches, Magicians, Ruffians, Cheaters, Forgers, Pilferers, the Cutpurse-hall of the Earth, and the Stews of the whole world, as if all Miscreants were met here as at a generall Rendevoez? search but our Jailes, look but upon our gibbets, and we may see what pure Creatures we are. If evill waies will make an evill people, then how is this Kingdom the *Broad way*, the high rode to destruction? Amongst the mildest, and most morall people, what digressions, and excursions are there? there is a bad way in the Shop, a worse in the Tribunall, and worst of all in the Pulpit, in the first there is little, but fraud and deceit; in the second little, but corruption and bribery; in the third little, but schism, heresy, and flattery. And when shal we see Merchant, Judge, or Priest declining, or turning from his evill waies? No, inveterate sinners, are rarely true Penitents. These are our usages, and we will cleave to them; these are our waies, and we will walk in them. *Esculapius* cannot cure this diseased Country, *Hercules* cannot clear this Augean stable. To the shame of our Church, to the scandal of the Gospell, to the braving upon Heaven with Sodoms faces, and to the bringing in of a Destroying Angell to lay the whole Nation wast, we persist in our courses. And how then are we *Nineveh*? no, we reform not; our feet have their former motions, there was never more wicked paths in the land, then are now

now visible. Did *Nineveh* thus? no, *Let us turn every one from his evill way.*

18. *Nineveh* was touched with oppression; for it is not barely said; *Let every one turn from his evill way, but likewise, from the violence of his hands.* But when shall we make this addition to our sins, or look upon oppression as a principall sin? No, Whoredom, Drunkenness, Blasphemy, Hatred, are sins of an evill name, but Oppression goes for an argument of wit, and sets forth a person onely as a man of the better brain. How shall the Merchant live without his Shop-arts? or the great man in the Country Lord it, without crushing of Tenants? or the Judge go to his grave as a well fleshed fatling, without feeding liberally upon his by-Incomes? For this end the Merchants is for his scant measure, wicked ballances and bag of deceitfull weights; the Country Lord is for the rough justle, thrusting with thigh and shoulder, and the Rulers love to say with shame, *Bring ye.* The Ninevites hands do ake with their violence, but when shall this violence smart upon our fingers ends? Oh it were a comfortable age, if there were none to smite with the fist of wickednesse. What sweet tongues soever we have with *Jacob*, yet our hands are the hands of *Esau*. God may say to us as he did to *Cain*, *I will require thy Brothers blood at thy hand*, Gen. 4. 11. If God should demand (according to his Law) *hand for hand*, Exod. 21. 24. What a dismembred Nation would there be? *the hand of the avenger*, Numb. 35. 25. would be ready to pursue too many. Mens hands are at work, and it is an hard thing to deliver one out of the hands of him that is too strong for him, Deut. 25. 11. We should lift up our hands as the incense, and stretch out our hands to the needy, and joyn the right hands of fellowship; but we kiss our hands, and clap with our hands, and strike with our hands; our hands should be full of nothing but devotion, almesdeeds, and pledges of charity, and they are full of nothing but mischiefs, shrewd turnes, and batterings of violence. Woe be to him that comes within the reach of these hands, and feel the weight of these hands. Most men like *Saul*, stand with a Spear in the hand, or with the Israelites, they are ready to cast stones with their hands. Whether they will wash them yea or no I know not, sure I am, *their hands are defiled with blood*; whether they will cut them off yea or no, I cannot resolve you, certain I am, they do offend them; there are the hands of cruell Lords *Isai. 19. 4. hands that ought to be fled from*, 1 Sam. 27. 1. We may fear the hands of many, as much as the claws of Vultures. Oh Land of boysterous hands! Oh Nation of brutish violence! These beasts of *Ephesus* will not be unskinned, these fat Bulls of *Bashan* will never have



their horns sawn off. May not God say still, *Oh ye destroyers of my heritage?* Jer. 50. 11. Are not the birds of prey swifter than the Eagles of heaven amongst us? Lam. 3. 19? Here is much projecting for meanes, every one lyeth in wait for bloud, and hunteth his neighbour with a net, Mich. 7. 3. It is much that many people can take their nights rests, for they sleep upon the cloatts laid to pledge, Amos 2. 8. It is much they can dwell in their houses, for the stones were hewn out of the wrong quarrey, they build their Houses by unrighteousnesse, and their Chambers by wrong, Jer. 22. 13. They have wedged up vast Estates, but how were these heaps gathered? *Are not the treasures of iniquity in the houses of the wicked?* Micah. 6. 20. Oh that these men can walk the streets, the cryes of the oppressed are so thrill against them; that they can eat their meat, when they find such strange flesh in the Cauldron; that they can desire to be admitted to their estates, when they know by what an *Ahabs* evidence they hold the Vineyard; that they can make their Wills, when they feel, at their last death-prongs, that they are but to give away ill-gotten goods for Legacies! They are dangerous neighbours to live by, for the wicked doth devour the man more righteous than himselfe, Hab. 1. 13. They are uncomfortable Fathers, for the Lion doth reare in pieces for his whelps, Nahum. 2. 12. Go tell Herod the Fox, Luk. 11. 32. Ye may tell him well enough, for Herod will continue a Fox, and leave his Cubs behind him. *Mahomet* the Great, coming into a great field, where he saw variety of tortures, that a *Paylod* had to put his subjects to death by, was astonished at it; and how may it amaze us to see the many engines that the Oppressor hath to torment the innocent, tenter-hooks, harping-irons, grinding-millstones, whipping-posts, Gibbets. For all the noise of our Sermon-bells, and the mysteries of the kingdom of heaven preached amongst us, here is nothing but thaving, and fleecing, pinching and biting, catching and crushing, supplanting and circumventing, consuming & confounding, decocting and despoiling, slaying and slaying, prosecuting and persecuting, mingling and powdering, glozing and varnishing, sophisticating and adulterating, lengthning out of suits, and spinning out of quarrells, siding and shouldering, trampling and shivering, dreadfull decrees in the Court of Conscience, and horrid Orders divers times in the best Court of Judicature, as if oppression were a science, and tyranny a trade. Oh where shall the wronged seek for reliefe? where shall the innocent find a bar of justice? It would perplex a man to think how many writs are filed, how many records are entered, how many Bills are preferred, how many judgements and executions are passed, how many Regiments there are of

*Dracula.*

Ser-

Serjeants and Bailiffs, how many Brigades of Attorneys and Counsellors in this one little Kingdom. If violence were not predominant, what need there be called in so many necessary Agents to restrain it? if the house were not ruinous, what need there so many Master-Workmen be employed to repair it? These are fangs enough of oppression; but come forth, and I will shew thee more abominations. How many are there that seek places to suck the veins of the people? how many buy Offices to shark upon the Common-wealth? how many turn Informers, Promoters, Waiters, Searchers, not to discover, but to distill, not to punish, but to prey upon errours. Oh, if I should lead you into the Forrest it selfe; where all the wild beasts and ravenous Serpents do range, ye would think that this were the Land of Tigers and Dragons. And for all this, yet are we the just Nation? no, a Land of cruelty and oppression. Men covet fields, and take them by violence, *Misab. 2. 2.* Violence is in their Palaces, *Amos 3. 10.* The earth is filled with violence, *Gen. 6. 11.* As if with *Epitadeus*, we had taken away *Lysurgus-law* for Field-right, and propriety of lor, that without distinction the more mighty might have the more mighty possessions; or with *Visur* King of the Gothes, we should get all mens Estates into our Coffers; either by sleight or force. What restraints can there be to some mens violence? No, Tyranny doth leap over every fence, as it is said of *Cleopatra*, that wheresoever the hope of money did proffer is selfe, she spared nesther temple nor sepulchre, nor sanctuary. Thus we see how injustice doth fiske the Nation, and when shall we feel our rough palms? or be sensible of the violence of our hands? The stomach of this Nation is surfeited with oppression, and when shall we perceive it to take a vomit? Do ye hope for the generality ever to see true dealing Merchants, righteous Landlords, faithfull Pleaders, and just judges? Will tearing Officers leave off, of their own accord, to be rapacious? or corrupt Courts reform themselves without the physick of regulation? Will men give over to live by their wits, to make the best of their places, and to advance themselves by any manner of artifices? Men have their Bibles continually in their hands, but is it credible that according to Scripture, men will restore that which they have gotten by robbery and violence? *Levit. 6. 4.* Is there a *Zacheus* to be expected? or instead of restitution, will they but forbear from further wrongs? or instead of satisfaction, will they not renew and increase more damages? I am afraid that instead of emptying their houses of preys, and cleansing their Estates from injustice, and casting back their ill-gotten goods over their neighbours thresholds, they will finger more, snatch at the rest, make a perfect

*Legem agrariam sustulit, ut citra delectum possessiones quærent prævalentes. Plur. in Agide. Nunc mutuo, nunc dono, nunc minis omnia civium bona in suum fucum congregavit. Johan. Magnus. l. 7. Pecuniarum ubicunque spes affigret, neque Templum, neque sepulchrum neque Asylum ullum violare dubitavit. Joseph. l. 15. c. 4.*

fect rifle of the remainder. Oh this Land hath been so addicted to extortion, and cruelty, that I doubt whether there be Repentance enough left in it, to make it a just Nation. Our men will as soon lose their inventions, as their injuries; their skins, as their brutishness; their brains, as their bruising; their hands, as the violence of their hands. Our streets will scarce ever be free from the sighs of the oppressed, the curses of the tortured, the cries of Orphanes, and tears of widows; oh fierce, furious, rigorous, barbarous, harsh, hardhearted, truculent, and tyrannicall Nation! we repent, and yet our hands are never the gentler, nor the juster, whereas *Nineveh* repented, and made oppression a penitentiall branch, for shee turned from the violence of her hands: *Let them turn every one from their evill waies, and from the violence of their hands.*

Thus have I at last presented to you at large the repentance of *Nineveh*, oh, that face could answer face in water! Are ye *Nineveh*? The message is sent to you, what entertainment hath it? *Jonah* doth cry, but in what ears? do ye yet feel dangers, that ye might yet believe God? do Gods judgments heave you, that ye may arise from your Thrones? ye have afflicted your bodies often, but did ye ever keep a *Ninevehs* fast? ye have perhaps stripped your selves a little, but have ye had *Ninevehs* sackcloth upon your backs? ye have humbled your selves yet think, but did ye ever sit upon *Ninevehs* ash-heap? ye have been something active in the work, but did ye ever put to *Ninevehs* whole strength? ye have had some mention of repentance, but is it to be seen (as it was with *Nineveh*) in some memorable thing? ye have mourned, but have ye shed *Ninevehs* tears? ye have had some acknowledgment of sin, but did ye ever come to *Ninevehs* confession? ye have expressed some reparation, but did ye ever make *Ninevehs* satisfaction? ye have been soliciting in Heaven, but did ye ever awaken God with *Ninevehs* mighty cry? ye have been reforming a great while, but have ye had yet *Ninevehs* cleansing of conscience from particular and personall sins, that every one might turn from his own evill way? ye have made an heavy spoil upon stonework, and a miserable flashing of senselesse garments, and a pittifull slaughter of naked forms, but is the Dragons head yet broken? is *Belzebub* yet cast out? have your reforming weapons cut the throat of Oppression? are ye quit of the Violence of your hands? answer positively, and punctually, if not to the letter, yet to the substance of your prototype, or else your repentance will end in a fiction, ye shall seem but to dally with Sanctuaries, to trifle with sermons, and  
make

make conscience but a meer Sexton to unlock the great  
dores, to sweep the Church, to ring the bells, and open the  
Pews that a company of Formalists might take their Seats.  
Here is a Gospellising people indeed, but where are the peni-  
tent people? I do not say where is the glorious City? but  
where is *Nineveh*? may not our eyes ake, and our hearts al-  
most despair, before we shall see the sick Patient take this bit-  
ter potion to recover? we will learn a thousand things, be-  
fore we will take out the lesson of repentance, where are  
these disciples? our sins are become so intimate with us, that  
there is now no shaking hands with them, or turning our  
backs upon them; we have taken deep draughts of warning,  
but we are sick of the dropsy, the more we drink, the more  
our thirst doth encrease. We have had some motions, and in-  
clinations to good things, but our sensuall hearts would not  
suffer them to go beyond the percussions of *Felix*, or the pro-  
pensions of *Agrippa*. *Impiety doth so strengthen, and girt us, that it*  
*will scarce suffer us to take breath.* It is an hard thing for us to  
cleane truly, we do but a little *dawb our lips*, or *wash the outside*  
*of the platter.* Shall we ever be perfectly shaven? no, I doubt  
we will but *round our locks*. We are so far from reformation,  
that after a few checkings, chillings, gnashings, gnawings,  
we return with the greater eagerness to our sins, *Sin turneth*  
*into fury.* We have been so used to provocations, that we are  
even become contemners, the sense of disobedience seemeth  
to be taken from us, For, *sins, though many, and monstrous, yet*  
*when they are come into Custom, they seem either small, or none.* We  
are so immured, that there is little Jail delivery to be expect-  
ed, for, *they are locked up in the prison of Custom, they cannot passe*  
*out of the nether gare, that is, they cannot get out from themselves.*  
Here is much buckling in prayer, staring in reading, tramp-  
ling upon pavements, drinking up whole flagons of Pulpit-  
liquor, schisming for the truth, consecrating parties for the  
godly, and well affected people; yet all our lip-reverence,  
eye-search, feet-lackying, ear-bibbing, factioning for better  
principles, and hallowing for select brotherhoods, they scarce  
bring forth a conspicuous Penitent. Some men are all for Ordina-  
nces, and some men are above Ordinances; some men speak  
too much & some men will scarce speak at all; some men will  
bow to the earth, and some men will not stir their caps; some  
men think they are as evil as the Devil, and some men as pure  
as Jesus Christ; some men will go wel suited, and some men will  
go starknaked; some men will have no Minister but the Artifi-  
cer, and some men no Magistrate but the Messias; yet amongst  
all these where are the *Ninevites*? such as truly bleed under

*Quantumvis fe-  
bricitantes bibe-  
rant, semper ta-  
men sitiunt.*

*Chrys. in 11.  
Mat. hom. 38.*

*Impietas adeo  
coarctat, ut vix  
respirare possint.*

*Folengius. in  
Pl. 109. et sub-  
linire. Plautus.*

*Comas circum-  
tondere. Lucian.*

*Scelus in furo-  
rem vertitur.*

*Lact. Justin.  
Pax. de ligno  
vite.*

*Peccata quanti-  
vis magna & ter-  
ribenda, cum in  
consuetudinem  
venerint, aut  
parva aut nulla  
creduntur. Aug.  
in Enchir. c.  
82.*

*Qui in mala  
consuetudinis  
cavere inclusi  
sunt, a semetip-  
s exire non  
possunt. Jeron.*



*Alcinous mensa.*  
Adag.

fin? and renouncing worldly pomp, upon the ash-heap desire forgiveness? such as make a reformation of their wicked lives? and a restitution of their ill-gotten goods? *Jonah* doth more good in the streets of *Nineveh* with a daies journey, and a few cries, then is done amongst us in the space of many years, by the most fervent counsell, or most zealous exhortation. One *Jonah* doth convert *Nineveh*, but many Prophets have not been enough for us. If there were an Interpreter one of a thousand, yet if he spake alone, should he speak effectually? no, *Theseus* himself cannot do our work by himself; the Table of *Alcinous* would not suffice our appetites; *Hercules* must go beyond the number of his twelve labours if he came to undertake this attempt, and at last cast away his Club, as if here were no good to be done, not by *Hercules* himself. One mouth we see is enough to chew meat for the whole body, and one Steward to provide for the whole Family, and one Surgeon to heal many wounds, but one Preacher were not enough to renew this Nation. We are for variety of Teachers, we cannot ride without our Leer-horses carried by our sides in State; nor marry without *Polygamy*, nor hear without a cluster of Teachers. We angle in all Rivers to get fish, and shake all trees that the desired apple might fall. And when we have had our multiplicity of Souls Guides, how far do they lead us? to information, but not to reformation; to reasoning, but not to repentance; we suck at many breasts, and yet are starvings; we hear many Clocks strike, and yet we do not believe that the hour is yet come, that we should fall to our work. What should I say? All the Watchmen upon the walls cannot give us warning, all the Shepherds of the Country cannot find this lost sheep, all the clouds of Heaven gathered together cannot water our dry consciences, all the hammers of the Temple striking in their order, cannot break our stony hearts, the whole Collidge of Physicians cannot cure us, Myriads of Preachers that have been in this Nation have not yet been able to convert us. We come away dry from the purest springs, and poor from the richest Mines, and unregenerate from the most soulsaving ghostly Fathers. If the presence of one Messenger contemned, will make men one day know, and feel that there hath been a Prophet amongst them, then what a judgement doth this Nation lye under for the vilifying, and nullifying of so many Seraphicall Sermons. The zeal of many Teachers, and Gods patience for many years do leave us in impenitency, whereas whole *Nineveh* doth turn Penitent by one *Jonah*, and the cries of one daies journey. Behold ye Despisers, and wonder. We can protest, and professe, blow

blow Trumpets and whiten walls, varnish Religion and transfigure godlinesse, but we cannot repent; no, we need no repentance (say many); we are beyond repentance, say others, let *Nineveh* repent. But oh beloved, let us be more serious with our soules, and reall with our God; at last can the times justifie us, or the partiality of our friends save us? no, repentance is our triall, and God is our judge; we are a wicked generation, and an ill-affected people till we turn; do ye call home your ears therefore from the false Prophets lips, and take your hearts out of the Inchanters hands, which tell you ye are a pure people, and the godly of the earth; oh thousands may perish by such Pulpits; there is not a stronger chain of hell, then the tongue of an insinuating and insinuating Teacher, which for morsells of bread, and handfuls of barley, will transgress; let us account him the true Preacher, which will purifie our inwards, yea the right *Jonah* which will preach us into *Nineveh*. We know our sins, let us have *Ninevehs* heart-stroaks; our sins do pursue us, let us have *Ninevehs* protection and preservation; let us not pretend Religion except we repent, let us not repent except we be *Nineveh*. Oh let not our eyes be open, and our hearts asleep, our ears listening, and our consciences deaf, our tongues pure, and our conversations defiled. If God doth threaten, do ye believ God; if he doth move from his Throne, doe ye arise from your Thrones; if he doth put on justice like a Cloak, doe ye cast away your Robes; if he be ready to rend your Garments from your backs, do ye put on sackcloth; if he be blowing up his coals, and about to burne against Jacob, doe ye sit in the ash-heap; if he be calling in variety of judgements to plague, do ye call in King, Nobles, and Citizens, to pacifie; if he be resolving upon dismall things, do ye do memorable things; if he doth frown, do ye weep; if he be setting your sinnes in order before you, do ye confesse them; if he be righting himself for injuries, do ye make reparation; if he be upon the point to confound mightily, do ye cry mightily; if his feet be turning into the visiting ways, do ye turn every one from his evil wayes; if his hand be laying hold on judgement, do ye purge your selves from the violence of your hands. Let us leave nothing in despair, that we may not despair, but after *Ninevehs* repentance, we may have *Ninevehs* faith, saying, *who can tell, if God will turn, and repent, and turn away from his fierce wrath that we perish not?* Chap. 3. v. 9. So long as we are impenitent, all our Statesmen and Estatesmen, Challengers and Champions, Guards and Gunrooms, Treaties and Truces, Treasures and Triumphs, cannot secure us, but so soon as Repentance doth come, our feares do vanish;  
our

our hopes do revive, our confidence doth wax strong, and our safety is infallible ; Oh therefore that our sins, and our miseries may not meet together ; let us try how we can break our hearts, and break up the fallow ground, and break off our sinnes by righteousness ; that God may not search Jerusalem with lights, let us search our selves ; consider what hath been done in the quaffing-room, the bed of dalliance, the Banqueting-house, the Councell-Chamber, the Treasury, the Tribunall, the Parlour, and the Pulpit : let us ransack all back-rooms, search all blind corners, and leave not a sinne undiscovered, which conscience may ake under, and repentance can mortifie. Oh for all the cries of your sinnes, and the cries of the Temples, the stings of guilt, and gripes of conscience, the scandall of your enemies, and the scourge of heaven, for the pattern at *Bochim*, the precedent at *Mizpeh*, the example of *Nineveh*, to save the land, and save your soules, *Repent*. Oh Repentance, thou which beganst at the first fall, which didst save eight persons at the flood, a little family at the destruction of *Sodom*, a great Nation at the slaughter in *Egypt* : which wert commanded by *Moses*, injoynd by the Prophets, which wert the first cry of *John Baptist* in the wilderness, *Mat. 3. 2.* the first voyce that the *Word* himself uttered at the unsealing of his commission, *Mark. 1. 14.* which the Apostles did proclaim, and the whole Christian Church doth prescribe, which art able to transfigure and translate people, to purifie them in life, to pacifie them in death & to justifie them at the Throne ; which canst unlock the gates of heaven, put the triumphant palm into the hand, and set the Crown of immortal glory upon the head ; oh be thou visible in this Nation, & till thou canst make us the new Jerusalem, make us *Nineveh*. Oh beloved, listen to repentance, begin the work, make it compleat, think it a necessary thing to repent, think it not an easie thing to repent, make a strict inquisition, and have an heart-aking discussion ; fall upon your knees, hold up your hands, let not your conversion be too high-browed, nor your repentance too blunt-edged ; blush and bleed, sigh and sob, wring and wayl, scrape the walls infected with the leprosie, hate the garment spotted by the flesh, *Mortifie your members which are upon earth, abstain from all appearance of evil, live as if ye conversed with Angels, and did but tread below to cleanse your selves before ye put on the white Robe.* Oh come out of the sinning-pot without any dross, come out of the Bath without a steyn ; as your crimes have been exorbitant, so let your repentance be exemplary. Some think I see judgement drawing back, the destroying Angell called off, the arrows taken off from the string, the viall of wrath set by ; for if thou dost well

well, shalt thou not be accepted? So long as ye are peccant, can God pardon sinne? so soon as ye are penitent, can God punish repentance? No, I see Gods compassionate eye looking upon this renewed face, fire from heaven falling upon this acceptable sacrifice; tears shall quench all indignation, repentance prevent all judgements, and reformation be the *Rahabs* thred hung out at the window to keep the house in safety; if ye be humbled, God will be pacified; if ye be *Nineveh*, ye shall be spared: *Should not I spare Nineveh?*

Now let us come from the name of the place, *Nineveh*, to the nature of the place, *That great City*; and to the description of it, *wherein are more than sixscore thousand persons, that cannot discern between their right hand, and their left hand, and also much cattel.*

That ye may not forget that which I delivered unto you in the beginning, I will for the present joyn both these parts together, and shew you (as I did at first) that God in these words doth produce reasons, why he should spare *Nineveh*, and that because it was no Family, or Village, or Burrough, but a City; and no obscure vulgar City, whose streets were short, lanes streight, buildings low, or compass narrow, but a vast, large, *great City*; yea, match all the Cities upon earth, yet, as the Poet said, *Let Rome be to me instead of all*; so *Nineveh* had the precedency, and prehemineny, it was the most celebrated and magnified City, *That great City*. But will some say, We shall know a City by the City-rarities, are there any things to be found in it? Yes, *Wherein*. Wherein? Ah but when? Is there not some precedent age to be looked back unto, to set out the glory of this City? Indeed *we have been Trojans* is little comfort or honour; no, fore-past happinesse is rather anguish then solace, misery then honour; what therefore, hath not this City been flourishing, but is now decayed and desolate? no, it is in the standing beauty, it is for the present magnificent, *for there are*. Are? what are there? gorgeous structure, rich merchandises, but scarce inhabitants to dwell, or trade in it? no, there are *Persons*, *Persons*? but in what numbers? if a man take the sum of them, is there any large tale to be brought in? Yes, *Sixscore thousand*. Ay but perhaps the reckoning is too great, or but nigh to the number; no, there may be a surplusage added, for there are *more then sixscore thousand*. But are not these intelligent persons, and so they could foresee the danger, and little pitty can belong to them, because they perish wilfully? no, they cannot discern, not onely the policies and City arts, but not obvious and familiar things, they cannot discern between their right hand, and their left hand. Well, is all now spoken? no, there is a further

*Sit mea Roma  
mihi.*

*Fuimus Troes.*

St

aggra-



aggravating reason, for *And also*. What is this enlargement about? it is about poor dumb beasts, there are persons that cannot, and there are cattel that cannot discern; Well, there were sixscore thousand persons, but is there any such store of cattel to move pitty? yes, multitudes of persons, and multitudes of beasts, much people, and much Cattel. Now *Jonah* (saith God in effect) doth not every word here plead for a sparing? yes, it would grieve one to see an house set on fire, or an hamlet laid levell, how much more a City? and if a City of mean quality, how much more a great City? and if any great City, how much more that which is the most famed City in the world? which is superiour to all in glory? *That great City*? And if a City that hath but a little in it, how much that which hath some things of price in it? for *wherein*; and if a City that was once happy, but is now become unfortunate; how much more a City in her visible splendor? *Wherein are*; And if a City wherein are only Ware-houses, and Banqueting-houses, Marble-pillars, goodly Theaters, lofty Citadels; how much more that City, wherein there are persons? And if a City wherein there are persons in thin ranks; how much more such a City, that hath such a company of persons in it, that they are able to plant a little Country? *even sixscore thousand*; And if a City that is but voyced up to be so great for ostentation sake, how much more that City that hath such multitudes in it, that if there were strict inquiry made, the former number will not suffice, but the Bill must be enlarged? for there are *sixscore thousand persons, and more*. Oh *Jonah*, whose heart would it not appall and terrifie, to see that great City, and that vast company perish at one stroke? yes, and if this be consider'd, that many of them are not come to years of understanding, they know neither sinne nor judgement, provocation, nor reconciliation, the benefit of life, nor the miseries of death, for they are blamelesse, harmlesse, heartlesse, artlesse Infants, which know not their own names, which cannot discern between their right hand, and their left hand. Besides if the ruine of reasonable persons do not move compassion, should not the rage against bruit beasts, the one cannot discern, and the other cannot discern; the offering of Infants would be grievous, and so the sacrificing of so much cattel in the destruction of the City; the shrieking of Infants would be dreadful, and so the bleatings, brayings, neighings, bellowings, roarings of so many bruits. Oh thou hast an heart of flint, if these things do not melt it; thou art no man, and worse then a beast, if the destruction of so many Infants, and so much Cattel, do not make thee relent. Howsoever if thou hast no sense, nor apprehension of these dolefull, dismall accidents, yet the great

great numbers both of Infants and Cartel, do incline me absolutely to spare: Should not I spare Nineveh that great City, wherein are more then sixscore thousand persons that cannot discern between their right hand, and their left hand, and also much Cartel?

As I have for a while joyned both these parts together, so now I must sever them, and begin first with the nature of the place, *That great City*. Wherein there are

three things considerable { the subject, *City*.  
the attribute, *Great*.  
the eminency, *That*.  
*That great City*.

First, For the subject, *City*. From hence observe, *That a City in it selfe, is an attractive of pity*. He which doth preserve a particular man, or a particular family, will he readily destroy a City? No, Gods greatest providence is seen in the greatest things, He willeth good to all, but not to all the same good. Where there is the chiefest perfection, there God is chiefest in conservation. What more beautiful then a City? no, Mountains, Rivers, and Cities, are esteemed the great wonders of the world. There is a great weight in the name of a City. All men are carried to a City (as to a place of the greatest honour) by a certain instinct of nature. Solomon doth compare the strength of affection to a strong City, Prov. 18. 19. And *Esay* saith, that there are houses of joy in the joyous City, Isai. 32. 13: Yea, God doth animate Jerusalem to deliver his message with confidence, for he had made him like a fenced City, Jer. 1. 18. as if he could single out no better thing upon earth to shew the power of his providence, or to put courage into his Prophet. What offerings were there appointed to be at the building of a City? *Ezech.* 48. and what solemnities were there used with Cymbals, Psalteries, and Harps, at the dedication of a wall of a City? *Nehe.* 12. 27. A City then must needs be a thing of principall esteem; yea, *Marsilius* could say, that a City is a kind of perfect Congregation, and association. *Tully*, by the light of nature speaketh expressly, *That* to that great prince, God, which doth govern the whole world, there is nothing more acceptable upon earth, then councils and companies lawfully met together, which are called Cities: God himselfe, as he would not be without a Law, an Ark, a Tabernacle, so he would not be without a City, which is called the City of God; yea, how deare a City is to God, may appear by the name of it in Hebrew, which doth come from a word that signifieth to stir up, as if God by the name of a City, were stirred up to provide for it: indeed he keeps to the City, and his eyes are towards the City, and it is graven upon the palms of his hands, as if a City were precious in his account; he will spare many things, but

*Bonum vult omnibus, sed non idem bonum.*  
*Aquini.*

*Est grande momentum in nomine urbis. Tacit. l. 1. Omnes homines feruntur ad civitatem, quodam impetu natura: Cicero, 1. Offic.*

*Civitas vocatur quodam perfecta congregatio. Marfil. Patav. c. 4. de defensore patris. Nihil est principi illi Deo qui omnem hunc mundum regit, quod quidem in terris pat acceptius, quam concilia, casusque, dominum iure sociati, que civitates appellantur, Cicero de somnio Scipian.*

espe-

especially a City, *Should not I spare Nineveh a City?* There are many things in a City which may take Gods eye, and tender it to him.

*Domus antea fuerunt.*

First, it is a goodly resting-place. Men had at first but mean sleeping-rooms, *their Houses were but hollow Caves, or Dennes.* But now God hath allowed them neater structures, where they may house themselves: and will God be ready to unlodge men from those Bedchambers, where he hath suffered them so sweetly to take their rest, and repose?

*Civitas Communitas.*

Secondly, Cities are places of meetings; *for what is a City, but a Community?* there people cluster together, *for the seed of a City is as the gravell.* Esa. 48.19. *it doth multiply Merchants like the stars of Heaven,* Nahum. 3. 16. therefore He, who is *Bonum commune*, the Common good, will he be hasty in destroying Generalities?

*Non mania sed leges civitatem servant.*

Thirdly, they are places of Order; for a City hath Government, and Authority in it, *they are not walls, but Lawes which keep Cities.* Now God which is *the Judge of the whole Earth*, will he destroy those places which excell in Government, and Magistracy, the very image of his supream Regiment?

Fourthly, Cities are places of *Arts and Sciences*: for in the Country there are none but Hearersmen, and Tiltmen to be found; but in the City is the *Cunning Artificer*, a man, which doth find out intricacies, out of whose brain do come all the rare inventions upon earth; now the *Only wise God* will he deface those places, where so much pregnancy, and acrimony of wit doth abound?

Fifthly, Cities are conspicuous; *for a City set upon an hill cannot be hid*, let them be seated where men please, they are the places of the greatest dignity; Now God himself *who is clothed with glory, and Majesty*, will He ruine those places, which do shine and carry in them the most radiant beams of his own excellency? will he throw down those piles, and Spires of worldly magnificence? wound the face of beauty? strike out the right eye out of the head of the whole world? No, for these reasons *God will spare Cities.* It is true, *There is no will in the City, but the Lord hath done it*, but that evill doth not come in haste, but with much protraction, and delay to a City, the City usually feeleth of it in the last place; God doth land his judgements upon the Shores side, and doth make them take a long march through the Country, before they do pitch down their Tents, dig Trenches, lay streight sieges, and set up scaling ladders against the City. Indeed if a City doth live out of fear, live in pleasure, and dwell carelessly, if the

Harp

Harp, the Viole, the Tabret, the Pipe, the wine, be in their Feasts, if they deride, and defy judgements, then God may fray the City in the midst of her joviall ice, case up her musickall instruments, bring in the voider to her sumptuous Banquets, turn this dancing City into a sorrowfull Lady, yea, make this melodious City a *Ramah*, wherein there shall be nothing but mourning, and weeping, and great lamentation; instead of the mirth, and the jollity of the City, the cry of the City shall go up to Heaven. 1 Sam. 5. 12. For if a City wax proud, and insolent, daring, and braving, it shall know, that they are neither gates, nor bars, walls, Towers, impregnable Castles, millions of armed men that shall secure her, Gods confounding judgements shall pull down the most potent, and haughty City. A City of percerfenesse, Ezech. 9. 9. shall be a City of perplexity. Then the City shall be smitten, Ezech. 33. 24. laid desolate, El. 27. 10. made a Den of Dragons. Jer. 10. 22. a defended City shall be made an heap, El. 25. 2. it shall be said, this is the City, which shall be visited, Jer. 6. 6. As ambitious, arrogant, aspiring, powerfull, puissant, and pompous as she was; yet she shall be atased, and laid low. El. 26. 5. Yea, God will set his fate against the City for evil, and not for good. Jer. 21. 10. But if there be any goodnesse in the City, it shall be called a City fought, and not forgotten. El. 62. 12. Yea, they of the City shall flourish like the grosse of the Earth. Psal. 72. 16. there shall be the possession of the City. Ezech. 48. 20. the City through prosperity shall be spread abroad. El. 57. 8. Glorious things shall be spoken of the City. Pf. 87. 3. Yea, they shall say, we have a strong City, salvation shall God appoint for walls, and bulwarks, El. 26. 1. The Enemy shall not come into the City, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it. 2 Kings 19. 32. So that ye see that if a City will honour God, God will favour that; yea, his affection shall be more passionate to it, because it is such a glorious Habitable; *Nineveh* shall bee the rather spared, because a City. Should not I spare *Nineveh*, A City.

### Application.

1. This sheweth, that God is the Cities Friend, yea, the City hath not such a Patron as this Preserver of men. Except the Lord doth keep the City, the Watchman waketh but in vain. Ps. 127. 1. Trust not in your Marshalls, or Magistrates, these are but your *Dii medioximi*, your middle Gods; ye have a more Tutelar Numen, the Lord God Almighty to rely upon; what need the

Tt

City



City fear any enemy if God be their Friend; no, though Friendship amongst men diverse times be very dangerous, that men care not how they sell their Friends like commodities they have no use of; or make spoyles of them, as spendthrifts do of their fairest estates, like *Philip*, who because *Aratus* gave him faithfull counsell, which *Philip* did not approve, he gave him a secret poyson that should consume him by degrees: which when *Aratus* perceived, hee cryed out to his dear Friend *Cephalus*: *Oh Cephalus, these are the rewards of a Kingly friendship; yea, the perfidiousnesse of Friends diverse times is such, that it is a snare to be familiar, as Antipater said of Alexander, when he had taken away Parmenio his old trusty Counsellor and Commander, upon suspicion of Treason, If Parmenio hath wrought Treason, whom shall we trust? if he hath not wrought it, who can be safe?* But God hath no such deceit in his Friendship; but he declareth himself as the best of Friends.

For as *Dionysius* the elder, seeing the faithfull love that was between *Damon* and *Pythias*, desired to be taken into their fellowship, so an happy thing it were to be entred into such a league, as there is betwixt God, and a City. As by the *lex Elia* every rich man was to be an Advocate for the poor, To the diligent be thou a diligent Defender. So God is the Cities constant Pleader, and Patron; as it was the dying comfort of *Pericles*, that no man wore a sad attire so long as he governed; So the City is no Mourner, so long as it is under Gods protection. God will give his own weapons to a City to fight with, as *Hercules* gave his Bow and arrows to *Philodetes*, his dear friend; as *Titus Pomponius Atticus*, did so affect *Cicero*, that he was called the *Atticus* of *Cicero*: So God doth desire to limit his Titles to this Friend, and to be named no other then *Hers*, even the City. God; the very editions of his deep wisdom are dedicated to the City; as *Cicero* for the entirenesse that was betwixt him, and *Lucullus* styled one of the best books, which he ever wrote, *Lucullus*. God will suffer nothing of his Friends to be touched, as *Alphonsus* would not the house of *Nicolaus Buzutus* to be medled with, in the uproar at *Naples*; he is ready to free her when she is brought to him, as an enemy, as when *Antonies* souldiers brought to him *Brutus* under the name of *Lucullus*, he set him at liberty, saying, *Oh my souldiers, what have ye done? ye have brought me hither a Friend instead of an enemy*, Nay, as the love betwixt *Thesens*, and *Pirrhous* is reported to be such, that they went down to Hell together; so God will go through all extremities with his City. It is no easie matter to perswade a City out of Gods favour; no, he will rather shew her the accusations, that are brought

*O Cephalus, hæc sunt præmia regis amicitia.*  
Eraf. l. 6. A. peph.  
Si Parmenio fraxit infidias, cui fidendum? si non fraxit, quid agendum?  
Plut. in Apoph.

*Rogo ut me quoque in vestram amicitiam recipiat.* Eraf. l. 5. Apoph.  
Affiduo vindex affidus esto.  
Alex. ab Alex. l. 6. c. 10.  
Neminem pulla veste indutum esse. Plut. in Pericle.  
Ciceronis Atticus.

*Rex stultum facinus crimini incusavit, dicens se non tanti facere ventis tempestatibusq; adificia exposita, ut ob id veteris amici domum diruere vellet.* Panormit. de gestis. Alphonsi.  
Dum hostem queritis, amicum mihi adducitis. Bruton, l. 1. c. 3.

brought against her to testifie the confidence of his love, then make her away upon suggestions, and informations: *as when under for a great cold which he had gotten by washing in the River Gylanus* (which brought him to the point of death) drank of a potion that his Physician *Philip* had provided for him, and in the mean time shewed him a letter, which his Adversaries had wrote against him, accusing him, that he had been corrupted by *Darius* to poison his Master. It must be an high thing that can dis-unite God, and his City: God will search strictly, before he will separate. He doth so love a City, that he would not ruine *Sodom*, till he had examined its ten righteous persons in it might have at last preserved it: it burnt to Cinders for want of Saints, and not for want of a compassionate God. He doth so love a City, that he doth give Laws for the safety of it, it must be treated, and parted with before it be assaulted, for *we be to him that doth make a breach*, or shake a stone in the wall, or shed a drop of blood, or rille the innocent Tradesman, till conditions of peace be offered, for *when thou comest nigh to a City to fight against it, then proclaim peace w. it. Deut. 20. 10.* So that if Cities be at truce with God Almighty, and have not made him through restlesse grievances their professed and provoked Adversary, they may trade freely, rest quietly, fear no molestation, neither at the Custom-house, nor Councill-Chambers: there shall be old men, and old women in the streets, and every man walk with his staffe in his hand for very age, the streets of the City shall be full of boyes and girls playing in it. *Zach. 8. 4, 5.* they may sing aloud upon their beds. *Psal. 149. 5.* sorrow, and sighing shall flee away. *Esa. 35. 10.* God will lead them out of dore in the day time, and put them to bed at night; he will keep their City-keyes, and set Guards over them. Oh therefore serve God, and your Master will take you into his protection, hee will not only give you a Charter, but be the City-Standard-bearer, and Champion. Whosoever will not spare, he will spare, yea, even because it is a City. Should not I spare Nineveh, a City?

2. This shews that a City in it selfe is a place of honour; for do men cast contempt upon that which God himselfe doth magnifie? will God spare *Nineveh*, because a City, and shall not a City for this be thought worthy of an excellency? yea, or else we correct Gods Heraldry, and strive who shall be the best Judges about Titles of honour; let no man therefore deprive a City of her Cap of Maintenance, or abase the sur-red Gown; For a City is the most principall thing, of all things which can be constituted by mans reason, as *Aquinas* saith: Shall the foam never be wiped from the lips of contempters concern-

*Civitatem principalissimum esse eorum, quia humana ratione constitui possunt.*  
*Aquin. lib. 1. Pol. c. 1.*

ing a City; yea, it is the part of an ignoble spirit, to vilifie that which God, and nature have dignified; if a man would commend a place, it is enough to say, It is a City. Let men lessen the reputation of it, what they can; yet a City must needs be a place of honour, first in respect of the laudable conversation. Behold what commerce doth consist, a kind of generosity by mutuall negotiation, where is an interchange not onely of goods; but manners. Behaviour is one of Mens principal Ornaments; yea the very gate and gesture, carry a kind of grace in them; and where shall ye see these with greater lustre, than in the Citizen, who is a man generally composed of a laudable deportment: Rudenesse may be earthed into the blind; but the breath of a Citizens lips is courtesie, the stretch of his hands respect; yea he seemeth to be nothing but the mould of good manners; sure I am, seemly carriage hath borrowed two of her best titles from the City, namely Civility, Urbanity.

Secondly, a City is a place of honour; because there men wind up a clew of meanes in a more noble way than other men; for whereas these men (for the most part) have no great patrimories left them, nor fields to till, nor Pastures to feed; yet by a meer ingenious and artificiall way, they raise vast Estates. *Diodorus Siculus* saith, that they are called Merchants from *Mercury*, that great God of wit, that though he be the inventer of all Arts (as some hold) yet the Merchant hath the honour to have his name engraven into him; and therefore it was as *Cæsar* thinketh, that he saw so many Images of Merchants built to *Mercury*, as if he were their particular Deity. *Calepine* expressly saith, That he is called *Hermes*, because he is set over Merchandize, and that that calling doth require communication and conference. Yea, as *Hermes Frisimagistus* borrowed his name from him in Greek, so doth the Merchant in Latine. A lofty derivation, and yet the learned Ancients thought they must go so high to find out the Originall of Merchants. I do not onely find that in latter times, *Laurence Medici* Duke of Florence, and *Rodolph King* of *Bohemia*, the Son of the great *Albertus*, that *Perinax* the Emperour, as *Petrus Gregorius* reporteth, and *Psammecicus King* of *Egypt*, as *Diodorus* affirmeth, were Merchants; and if we can find crowned Merchants, then Merchants must be thought to get their meanes in a splendid way, for Princes would never spot their Courts, and soyl their Robes in meddling with a sordid calling. In generall ye see, that this person doth not hew, and plaister, and delve, and drive for his living, but by the neat art of contracts, and the curious science of commerce, as it were by wit and pregnancy, he doth advance both

*Affice quid faciunt commercia. Juven.*  
*Prima fit in vobis morum tutela. Ovid. de med. fac. Est in in usu pers non remunda decoris. Id. l. 3. art.*

*Deus sacundia. Cæsar. Comment.*  
*Hermes Græcè, quid sermo vel interpretatio (quæ utique ad sermonem pertinet) Hermeneia dicitur. Vnde et mercibus præest, quia inter vendentes et ementes sermo fit modus. Calep. in voce, Mercurius.*

both his name and family. Merchant, and Citizen, therefore, lift up thy face as a person of honour.

Thirdly, a City is a place of honour, because there is a daily Mart, where by exportation and importation, she doth supply other Countries, and store her selfe with all manner of necessities; for a Citizen doth not content himselfe with what he doth find within his own walls, but like a laborious Bee, he doth fly to all the quarters of the world, to gather honey for his own Hive: He hath a magnetick vertue in him, to draw commodities to him from the farthest Zone; yea he will search all the Store-houses of Egypt, the Ware-houses of Persia, the perfuming-shops of Arabia, and Treasuries of the Indies, to be replenished with all the rarities, which the earth doth afford; the Citizen is the great Cosmographer, he is most skilfull in the terrestriall Globe. If ye would see the Map of the world, go to a Citizenshop, for Merchandise is vast, and copious, it bringeth home things from all places, yea from unknown Lands; it filleth the Land with all Nature's wares and wonders, By exchange it doth lend, and borrow, and so by permuting for Native commodities, it gaineth the varieties of all Countries, for the nature of Merchandise, is to carry out superfluous things, and to bring in necessary things. Therefore to pull down the Merchant, and the Citizen, it were to turn the whole Kingdom into a plow-share, or a Grassiers hide, or a Weavers shittle; we must eat nothing but our own fatlings, drink nothing but our own Cider, wear nothing but our own wooll, Physick our selves with our own druggs, mint out of our own Mines; yea, it were to unrigge a great part of our own shipping, to embarque our own Nation, to build Blockhouses against our selves, and to bar up our Havens; we can walk then no further than the Sea-shore, or to the Lands end, and there upon our own cliffes bid adieu to all our neighbour-Nations. and proclaime our selves strangers to all the world; it were to put an end to the difference between free-trade, and Companies trade, and to untie one of the strongest twists that ever was in the world, namely that of humane and Nationall society, for Merchandise is by the Law of Nations, as the Civilians hold. Did I say by the Law of Nations? I might say by the Law of God. For wherefore doth the Scripture say, That God hath made a path in the Sea, and that men may go downe to the Sea in ships, and do their businesse in great waters, and that the wise woman is like a Merchants ship, that bringeth her food from afar, and that the Kingdome of heaven is like unto a Merchant man seeking goodly Pearls: If Merchandise by Gods Law were not justifiable, and honourable? yes, this calling is requisite, and exquisite;

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*Viciis studiis  
commercio. Co-  
lumel.*

*Impiger extre-  
mos currit mer-  
cator ad Indos.  
Horat.*

*Mercatura est  
magna et copi-  
osa multa unde  
que adportant.  
Cic. l. 1. Offic.*

*ignotis repetens  
compendia ter-  
ris. Tibul. l. 1.*

*Mercibus hic  
Italiam mutat sub  
sole recenti. Ru-  
gilam piper, et  
pallentis gran-  
cumini.*

*Qua nobis et  
nostra resp. su-  
perflua sunt ex-  
portant, et ali-  
unde qua nobis  
necessaria sunt  
quae apud nos  
non inveniun-  
tur important.  
Petrus Gre-  
gorius de rep.  
l. 4. c. 7.*

*Commercium sunt  
juris Gentium.  
L. ex hoc jure  
de justit. et jur.  
P. dist. capit.  
qualitas. Mer-  
catores negotia-  
tores institores,  
propolis, nemo  
negare potest.  
Plut. 2. de  
Rep. et Calli-  
stratus. l. 2. de  
nundinis.*



it is the Nations Head-servant, High-steward, sent out to all the earth, as to a generall Market, and fairstead, to buy her provisions; and things of the highest price to furnish her and adorn her. And what she meeteth withal for her use, she transmitteth home, nay brings in her own hand to her dear City, that the City might be a Spring within her selfe, and a Conduit to the whole Country; Merchant and Citizen, therefore, still stand thy ground with reputation, for thou maist be looked upon as a person of fame.

Fourthly, a City is a place of honour, because multitudes live there with an unanimous expression; yea many hundred thousands linked like persons of one Tabernacle; yea many a family not so combined as a City, therefore it is called a Society or a Corporation.

*Communio quædam similitudo.* Aristot. l. 3. Polit. c. 1. *Vinculo quodam societatis in unum coeunt. Cognationem quandam naturæ constituit.* Florentinus. l. 3. c. 45. sect. fin. *Aquil. P. Civitas quasi civium unitas.* Petrus Gregor. l. 1. c. 3. d. 1. *A City is a communion of men alike in desires. Citizens are knit together in a certain bond of society in one; Nature there hath constituted a kind of kindred, that they should act and agree together like men of the same lineage and consanguinity. Therefore a City doth signify no more, nor lesse, than the unity of Citizens. And indeed if it want unity, it is but a tumult, a wrestling-place, a pitched field, and not a City; the Towers are then undermining, and the walls shaking and falling. For, If a City be divided, how shall it stand? a miserable thing it is, when their tongues are divided, and there is strife in the City, Psal. 55. 9. Scornfull men (that is turbulent and factious men) bring a City into a snare, Prov. 29. 8. These are some of the breaches of the City of David, Isai. 22. 9. Breaches indeed, that will bring the whole building into ruine, for the City is then becoming a City of destruction, Isai 19. 18. Yea, like a Potters vessel that shall be broken in pieces, and cannot be made whole again. Jer. 19. 11. Epictetus said well, That discord is the wit-foundring of a City, just like a quarrel between sober and drunken men. Athenæus out of Aristotle, telleth a sad story of one Telegoras, who being a man of great fame, and so dearly beloved of the people, that if they could not get a just price for their commodities, they were wont to say, They would go, and freely give them away to Telegoras, which they often did: a company of rich Citizens which did equall him in estate, but not in worth, spitefully envied this reputation of his amongst the people, and fell into such heart-grudges, that upon a time, a great fish being to be sold, and no man coming up to the price of it, it was carried away to Telegoras, which the wealthy maligning Citizens, seeing, they were so enraged at it, that they raised up the City into an uproar, violently assaulted his house, and person, and most inhumanely deflowred his Daughters, whereupon there grew afterwards such a deadly feud betwixt the two discontented*

*Nam neque ebrius sobrium docere potest, neque sobrius ab ebrio persuaderi. In enchir.*

*Athen. l. 3.*

tented parties, that it could not be quieted, till *Ligdamis* the King-leader of the dissention, made pure slaves of them all, and insulted over them like a true Tyrant; and this was the fate of the *Naxian* Citizens. *Diodorus* doth make a sadder relation concerning the Citizens of *Argos*, who falling into mutuall dissentions and distractions about superiority, there was such a wofull face of misery and desolation seen in the City, that no man lived in safety, for many were tortured to death, and others cut their own throats, that they might not be tortured; yea, certaine Orators arising, stirred up the people so against the rich men, that no man of wealth was secure, thirty of them were questioned, and tortured, and slaughtered at once, and after that two thousand and two hundred. And afterwards the Orators themselves being ashamed of their bloody practices, that they had been instruments, and instigators in such direfull passages, out of a kind of remorse, giving over their wonted pleading, and refusing to accuse any more, the rage fell upon them, and they were murdered, and perished with the rest; the effects of this dissention were so horrid, that by way of dereliction, it was afterwards called the *Scythialism*. The *Palentopia* (that is, the bringing in of Usury again) what combustions did it raise amongst the *Megarensians*? The Citizens of *Constantinople* falling into contention in the seventh year of *Justinian*, and giving their popular pledge to raise parties; what troubles did there break forth? Citizens were banished, Houses burnt, the Temple of *Santa Sophia* defaced, and the uproare did not cease till three thousand were slain; when *Carthage* was divided into the factions of *Hanno*, and *Haniball*, how soon did it come to be an enslaved City? Did not contention quite overthrow the *Teutonicke Order*, which for so many yeares had been famous? Did not the seditious carriages of *John*, *Shimeon*, and *Eleazar*, destroy *Jerusalem* faster then the sword of *Vespasian*, or *Titus*? yes, discords of Citizens have ever been ominous, and divers times fatal. The happinesse of a City then is, when the waters of *Shiloah* runne softly, when Citizens delight themselves in an abundance of peace, when there are no alterations in their meetings, nor litigations in their counsaills; but they are built like a City at unity in it selfe, *Psalm* 122. 3. Oh this unity doth carry in it an universality of felicity, it is the basis and battle-ax to a City; it feareth no gusts, when it doth stand upon this sure pinning; nor enemy abroad, when there is no enemy within: Oh it is a rare thing to see a due crisis in the humours of the City, and to hear all the strings of that great instrument in tune, that the spleen doth not swell to put the whole body out of course, or the Salamander doth not appeare

*Diodor. l. 15.*

*Plut. in quest. Græcis.*

*Eusebius, l. 4. c. 13.*

*Niceph. l. 17. c. 10.*

*Plut. Joh. Mag. l. 21. Hist.*

*Sic mihi fate  
Lacedemonii,  
et muro citissi-  
sumus. Philo-  
strat. in Sophi-  
stis.  
Alex. ab Alex.  
l. 4. c. 8.*

*Diodorus. l. 3.  
c. 3.*

*Concordia  
victoriam, dis-  
cordia exitium  
præbuit. Brulon.  
l. 2. c. 4.*

pear to foretell a storm comming; that the Vessell be not crack'd, that should hold the water of the City-preservation, nor a moat gotten into the eye of it to trouble the sight in the foreseeing of dangers; that the City be not splay-footed, or goggle-eyed, but both the feet, and the eyes move the same way; that they allagree together like Workmen to raise the same Fabrick; or there is no more difference of sounds, then if they were singing a diapason, where but one voice as it were amongst all is to be heard; oh where there is unity there needeth no barricadoing, nor rampering, for unity is a wall of brasse to a City, as *Isaëus* said, then the City seemeth to be espoused, and men live together in as much kindnesse as if like man and wife, they were coupled together with a Conjugall knor. *Alexander ab Alēxandro* doth report that in *Athens* there was a Magistrate of peace appointed that should compell all factions to an agreement, and indeed there is nothing more expedient then this Officer of concord. *Diodorus* saith, that the Troglodites though they were throwing of stones, and shooting one at another, yet if a Woman did but appear they were presently appeased, so all contentions should cease in a City so soon as this beautifull Lady of Unity doth shew her amiable face. *Scipio Africanus* desired to know of *Tyresius*, why *Numantia* had gotten so many Victories over *Rome*, and yet at last was conquered; who answered, that Concord had gotten the Victories, and Discord brought the ruine. So indeed, to cement and secure a City, there is nothing better, then Concord; True Citisens they have their City in high veneration, and though there be many thousands of them, yet they all bow to the honour of the City, as to a common Parent; for he is an unnaturall child, that can tread upon the feet of his own Mother, or gripe her hand, or break her head; a seditious person which hath nothing but quicksilver in his brain, and *Aquafortis* on his tounge, reasoning, and arguing quite contrary to the grounds of City-safety, he seemeth not to be a Citisen, or one of those lovely children which her eye doth look upon with pleasure; but an Hermaphrodite, which she hath brought forth to her griefe, all rightbred Citisens looking to the glory and wellfare of the City with a kind of sacred reverence; therefore seeing such infinite numbers can live together in such admired unity, all conspiring to vote up the Cities Weal, and dignity, a Citisen (if right) is a Worthy, and may be looked upon as a person of Renown.

Fifly, a City is a place of honour, because of buildings, House and riches are given of the Lord. Prov. 19. 14. and where do

doth the Lord shew his rare Architecture but in a City? There are the glorious structures, and Piles of wonder; *Habitations built with hewn stone*. Esay 9. 10. *goodly houses*. Deut. 8. 12. *wide houses, large chambers, carved windows, rooms seeled with Cedar, and painted with vermillion*. Jer. 22. 14. *yea, there (if any where)* are the *ivory Palaces*. Psalm. 45. 8, and costly *stones seen, from the Foundation to the Copping* 1 Kings 7. 9. *and pavements laid with white and black, red and blew, Marble*. Ester 1. 6. The beauty of a City is usually in the buildings, where there are *Princely Edifices*. Yea, a kind of *Heavenly Palaces; the Porches, the Doors, the Screens, the Pillars, the walls, the windows, the stair-cases, the chimney-pieces, the Dining-chambers, the Bed-chambers, the Galleries, the Turrets, the Lanthorns* are all glistening and resplendent, such clusters of houses as if they were a Forest, such variety of Buildings, as if a man came into a City to see all the prime, and curious spectacles of a Nation; indeed Art can present the eye with no more pleasing object, then the sight of a City. Princes thought they could never set out their royalty better then in building of Cities, as *Asbur* in building this *Nineveh*. Gen. 10. 11. *Nebuchadnezzar* in building of *Babylon*. *Is not this great Babylon, that I have built for the house of the Kingdom by the might of my power, and for the honour of my Majesty?* Dan. 4. 30. *Cyrus* in building of his *Cyropolis*, *Alexander* in building his *Alexandria*, *Trajan* in building of his *Nicopolis* upon the Banks of *Ister* after he had conquered the *Myrians*, and *Dacians*; and *Augustus* in turning *Rome* from a City of brick to a City of Marble, as if these Princes with *Isaacus Angelus* were enflamed to leave these buildings behind them as reliques of their fame, or they desired with *Pericels* to engrave a never-dying honour in these Monuments, declare the excellency of Cities. Sure I am, they are so specious, that they have dazzled the eyes of the great st. *Constantinus* the Emperour, when he came to *Rome*, and saw the transcendent glory of it, he cried out that *Nature* had emptied out all her forces upon that one City. *Tamerlaine* when he came to *Constantinople*, and observed exactly the walls, the gates, the streets, the bathes, the gardens, the houses of State, the Castles, the Obelisks, the Theaters, the Temples, and especially that of *Sancta Sophia*, he was so wrapt with the sight of these things, that he professed it never grieved him to have come from the furthest part of the East, were it but to save that famous City from ashes, *Bassazet* before his comming, having besieged it. A Citizen then being so gloriously seated, where he hath daily so many stately Mansions, and Palaces within

*regali splendida  
luxu. Virg. 7.  
Encad.  
Maudtimeam  
magni dixisse  
palatia czist  
Ovid. 1. Met.*

*Inveni lateriti-  
am, reliqui mar-  
muream. Sue-  
ton.  
Ad adificandum  
furore quodam  
rapiebatur. Ni-  
cet.*

*Novum meum  
his monumentis  
inscribam. Plut.  
in Pericle.  
Naturam vires  
suas in unam  
urbem effudisse.  
Platina.*

*Knowls in his  
Turkish History*



the Circuit of his walls, how can he but be a person of repute?

Sixtly, a City is a place of honour, because there are liberties. Wherefore doth the Apostle say, that *ye are Citizens with the Saints*. Ephes. 2. 19. but that he would intimate that Citizens had great immunities? It was enough for Saint Paul to say, he was a *Romane*, Acts 22. 25. as if having the rights of a *Romane Citizen*, he ought not to be handled like a common man; the Centurion doth confesse that with a great sum he obtained that freedom. Acts 22. 28. Municipal priviledges were ever very high, for they do not come of *Munia* (as some would have it) the walls, as if they had liberty to live within the walls, but of *Munia* grants, or honorary concessions. *Peregrini*, the strangers could lay no claim to them; no, such were to be contented only with a passage through the City. *Claudius Caesar* would not suffer them to use the names of Citizens: *Tully* saith, they could not go up the City walls. *Hotoman* saith, that they were not received into protection, nor had the rights of marriage, or making their Wills, that true Citizens had. *Plutarch* saith, that *Antipater* durst not call *Zeno*, and *Cleanthes* Citizens of *Athens*, though they lived at *Athens*; No, though they had continued a long time in a City, yet still they were *peregrini*, quasi extra patriam, Strangers because they were out of their Country; and *Boetius* saith, that in *France* they are styled *Albini*, quasi *Alibi nati*, *albines*, as if they were born elsewhere. *Alexander ab Alexandro* doth report that the *Thebanes*, *Lacedemonians*, and *Athenians* did not admit any to the freedom of a Citizen, unlesse they could derive an antient lineage from the stock of some Citizen; *Suidas* saith, that there was an Office called *ἀπολὸν φάσις*, which had power to exterminate all Forreigners from the participation of those rights, & to cast them out of the City. Sure I am that the *lex Paphia* in *Rome* was so strict, and severe against the reception of persons unto the Titles of Citizens, that *Augustus Caesar*, when his Daughter *Livia* was a Petitioner for a Tributary Frenchman to be made free, he out of respect to the Law, would only exempt him from taxes, but not make him a Citizen, saying, that he had rather his Exchequer should suffer, then the dignity of the City be eclipsed. This Freeman then, that sees others, onely walk upon the stones of the streets, or gaze upon the magnificent shews, or salute acquaintance, or sleep in an hired lodging, or pay penniworths for the costly Wares which the City doth afford, but cannot lay claim to the least immunity, when the Citizen himselfe doth rise up every morning with multiplicity of rights, and hath priviledges meeting him in every corner

*Isti Peregrini certe transitu contenti esse debent.* P. Greg. l. 4. c. 4. *Claudius C. prohibuit, peregrina conditio nis homines gentilia nomina assumere Romanorum.* Alex. ab Alex. l. 4. c. 10. *Lex vetat peregrinum ne in murum ascendat.* Cic. l. 2. de Orat. *Hotoman. de verbis juris.* Plut. de Stoicorum pugnis. *Alexander ab Alexandro.* l. 4. c. 10.

*Affirmant se passurum facilius aliquid sisco detrabi, quam civitatis Romanae honorem vulgari.* Sueton

corner; and hath the City-liberties in all places attending upon him, how can he but be eyed as one conspicuous? yes, he is the eminent Citizen, even for his enfranchisement.

Seventhly, A City is a place of honour, because there are degrees of honour, the Livery, the golden Chain, the Bench. St Paul, that said he was a Citizen of no mean City, Act. 21. 29. doth infer, that that City had high offices, and places of authority in it, for no mean City doth declare no mean Government and jurisdiction to belong to the City; there were those that served the City, Ezech. 48. 18. as if the City commanded like a Master. How was Jerusalem once great amongst the Nations, and Princess amongst the Provinces? Lamen. 1. 1. Hepzibah, and Beulah, how did they shine in principality and prefectures? It is said, That they shall be as a crown of Glory in the hand of the Lord, yea as a royal Diadem, Isai. 62. 3. And wherefore? but that the Citizens there shall have a kind of Majestick power; not onely goods, but government; not onely meanes, but magistracy; not onely degrees of Estate, but degrees of honour: Citizens are ever upon the rising hand, and coming to places of preferment; elsewhere men may get ample fortunes, and raise great Families; but here is ornament and regiment, dignity and domination, promotion and presidency, the City Vest, and the City Sword to be expected.

Alexander ab Alexandrio saith that the City of Sparta had two Tribes for men to rise to honour by, which were called *Agida*, and *Pitana*; the Athenians had three tribes, which were called *Godeonia*, *Ergade*, and *Hoplite*, as Plutarch saith; The City of *Megara* had five tribes, which were called *Heraci*, *Piraci*, *Mearense*, *Traspedeci*, *Cynofurci*; and as *Blondus* relateth, the Romans had five and thirty tribes. And is there any City that have not their severall Orders, States, and degrees, whereby men are going up by steps to the top of preferment? Yes, a Citizen is a graduall creature, that is ever footing it through all the motions of advancement and dignity. In Rome (except it were by origination, or cooperation) they first began at Manumission, when the Master laying his hand upon the head of his servant, and delivering him up to the Pretor, he was registred for a freeman; afterwards he was called *ad pileum* to the cap, which was a token of his liberty; then he was called to the white Garment, the gold Ring, and a new name; and then he was called *ad togam, tunicam*, to the gown, & coat under it; then to the *curule Chair*, then to *jus imaginis*, to have power to make Images and so having passed through severall offices of *Ediles*, *Quaestors*, *Preors*, and *Tribunes*; at last they became to be *Senators* and *Consuls*; And is it not thus in every City? yes, from Freemen, Liverymen, Common-

Alex. ab Alex.  
lib. 1. c. 17.

Plut. in Solone.

Alex. ab Alex.  
l. 5. c. 18.

Blondus l. 3.  
Roma triumphantis.

council.

council-men; at last they come to mount up to higher degrees of command; and in fine to be chiefe Magistrates. Now a Citizen that thus from creeping out of the nest, doth after fly to the tops of Mountains, and after that doth take an Eagles flight, is he not to be highly esteemed? yes, this going from garment to garment, from office to office, from title to title, till at last he doth become a *Cities-Maximus*, doth shew a Citizen to be an illustrious person.

Eightly, A City is a place of honour in respect of large payments, *Tribute to whom tribute, and custome to whom custome*, Rom. 13. 7. Now in defraying tributes and customes, who doth exceed the Citizen? We find that *Solomon*, which exceeded all the Kings of the earth in riches, had much of his Royall revenue from the Merchants, and the traffique of the *Spice Merchants*, 1 King. 10. 15. The adversaries of the Jews wrote to *Artaxerxes*, that he should hinder the building of Jerusalem, because the City would pay no toll, tribute, and custome, *Ezrah*. 4. 12. They speak not of the Country, but their chiefe spight is against the City, as if the toll tribute and custome did come from the City principally; and *Artaxerxes* seduced by that information, returned a quick answer, by all meanes to obstruct that design; Give ye now commandment (saith he) to cause these men to cease, and that this City be not builded, for why should damage grow to the hurt of the King? v. 22. as if his chiefe damage he thought would grow, and accrew, by the City substracting her wonted payments. In all great impositions laid upon the people, the Citizens are chiefly called forth *ad census* to taxes. *Honorius* and *Arcadius*, as if they knew where their Crown stock lay, they wrote only unto Cities, to see that there should be no diminution of the accustomed payments. *Eliau* saith, That *Demetrius Polycrates*, got a thousand two hundred talents from Cities. *Severus Alexander*, who was one of the best Emperors, drew his vast sums with which he built his baths, and left such an incredible treasure to his Children, from Handicraftsmen which lived in Cities. *Zenophon* doth report, That if the *Lacedemonians* went to war, the Cities chiefly maintained the Souldiers. In the great Wars that *Augustus* the Emperour had before the Empire was settled, all Nations being almost beggered through the charge of three and twenty Armies, that he was enforced at one time (as *Dion* saith) to maintaine in the field; when he was at his last cast, and knew not where to get money, it was the City of *Rome*, which by giving him the five and twentieth part of their Estates, and setting a great Tax upon the sides of every City-house, and by large voluntary Contributions, supplied all his wants; so that whatsoever the extremity be, the City still must bring the remedy:

It

*Vestigalia quae-  
cunque qualibet  
civitates sibi ac-  
suis curis firm-  
ma atque perse-  
vare manere pra-  
cipimus, ut in l.  
Vestigal. 10.  
Eliau. l. 8.  
Var. Hist.  
Instituit vesti-  
gal braccario-  
rum, linteonum,  
civariorum, i.  
pellionum  
plastrariorum,  
argentariorum,  
aurificum, Cy-  
alium arum civi-  
Alex. ab Alex.  
l. 4 c. 10. Et  
Herodian. l. 3.  
Zenoph. de rep.  
Laced.*

*Dion, in Au-  
gusto.*

it is the Purse-bearer of the Nation, or the trusty surety to engage for all exigents. If this Cloud doth not drop, a grievous drought may afflict the Country; if these Milch-kine do not give down their milk, there may be nothing to seeth for the hungry family; if this Physician doth not administer, the sick patient may give up the ghost; the City is the Dominical Letter, by which we reckon how the year will go about, or the golden number by which we must cast up the accounts for all accidents: Alas, the Citizen, and the Merchant, doth get more (if he hath free trade) in a short time by traffique and commerce, than the Country-man doth in an age by tillage, and the profit of his ground; here are the vast gaines, and here must be the grand and vast disbursements; the greatest Princes upon earth are enforced to fly to the banks of their Cities, as their last refuge; whensoever treasure doth fail; they must go dig in these Gold-mines. A City was wont to be called the Kings-Chamber, for the safety of his person, and it may be called the Kings Coffer, to fill his empty hand with ready coyn in *specie*; whatsoever be demanded, here is the Cashiere, or Paymaster: Oh then, shall a Citizen be reckoned amongst the *Sporades*, which are Stars so obscure, that their asterisms cannot be taken; no, let him go for one of the Stars of the greatest magnitude in a Nation. Even for payments sake, the Citizen ought not to be looked on, or spoken of, but as a person of honour. All that hath been said then being duly considered, let no man lift up the Robe of a Citizen with disdain, nor belch out contempt and ignominy in the face of a Citizen; no the churle is base, the Epicure is base, the Oppressor is base, the Boaster is base, the Sycophant is base, but the Citizen is honourable; there were Citizens before there were Heralds, Heaven it selfe is compared to a City, or the City of the new Jerusalem; yea, there needeth no more to set out the honor of a City, then that God would spare *Nineveh*, because a City: *should not I spare Nineveh, a City?*

3. This shews, *That as a City is chiefe, so it should be chiefe in commendable demeanour.* A City should be a place of example, the great *Idea*, from which all round about it should be effigiated, the Prototype, by which all adjacent places should be stamped; for that being principall, why should it not formalize all those members that depend upon it for actuating? *When thou art the head, why dost thou beneath thy selfe to be the feet?* Doth not a Cities vertue diffuse vertue? yes, when it was askt why *Peloponessus* was so good, it was presently answered, that *Agina* (the head-City) nourished up none but good children. When *Syracusa* (the prime City of *Sicily*, came to resort to *Plato*, which instructed *Dionysius*, there followed such

*Caput cum sit,  
cur pes exillas.  
Naz.*

*Agina bonos  
filios nutrit.  
Erasim.*

Y y

throngs



*Tyrannidis se-  
dem pulvis oc-  
cuparet. Plut.  
de dignos. adu-  
lator.  
Swambo. l. 11.*

*Vi uniuersa Ita-  
lia, & non sola  
urbis, lege sum-  
ptuaria teneantur.  
Macrobi. l. 3.  
Saturn. c. 17.*

*Erasmi. in A-  
dag. Cael.  
Rhodigin. Pol.  
Virgil. l. 3. c. 6.  
de inu. rerum.  
Sabellic. l. 3.*

*Herod. l. 1.*

throngs out of the Country, that the dust of their feet filled the Kings Court. When *Ecbatane* in *Media*, came to addict it selfe to worthy things, it presently instructed *Armenia*, and as last it came to be the *Persian School*: for from that place they lea-  
ned their archery, the worshipping of their Gods, their grave attires, their doing honour to Princes, and the adorning of them with the *Tiara*, and *Cydaris*, Royall Ornaments. When the *lex Fannia*, a law to restrain excess in diet, came by the Consuls to be constituted in *Rome*, presently the *lex Didia* and *Licina*, other lawes of the same nature came to be enjoyned in the Country; that all *Italy*, as well as the City, might conforme to this law of Moderation. See how much good one City-example will do for vertue; and may not one City-example do as much euill for vice? Yes, the City doth sell her examples, as well as her commodities, and her sinnes as well as her Wares; yea, the quick trade doth runne in Crimes, she doth send down these by whole-sale into the Country; this plague in the City doth infect the whole Nation, a whole Land may curse a City for bad presidents. If the City be full of perversnesse, *Ezech. 9. 9.* the disobedience will spread to all parts; If the City be bloody, *Nahum. 3. 1.* it is enough to sell Chopping-knives to their Customers elsewhere. What pure worship will be left in the Land, if according to the number of the Cities, be the number of the Gods? *Jer. 11. 13.* If the chiefe Cities of the ten tribes set up the golden Calves, the whole Region will seem to be nothing but a bleating Crib to the honour of those new Deities, people far and nigh will swear by the sinne of *Samaria*, and will say, thy God oh *Dan. lizeib*, and the manner of *Beersebah lizeib*, *Amos 8. 14.* The lust of *Corinth* made all *Greece* a Brothel-house, the intemperance of *Plintine* turned all *Egypt* into a Tippling-booth. *Stoan* first finding out fine silk, it hath corrupted all Nations with garish attires. *Guarde*, *Jesuli*, and *Hispaa*, the chiefe Cities of the *Arsacidans*, being accustomed to lye with their sisters, and mothers, it taught all *Parthia* incest. A City of *Phœnicia* having stolen *Io* the daughter of *Inacus* from the *Græcians*, it soon set the *Cretians* on work to steal *Europa* from the *Phœnicians*, and the *Grecians* to steal *Medea* from *Colchis*, and *Try* to steal *Helena* from *Menelaus* the Prince of *Lacedemonia*. So that ye see that a Cities bad example is like a Gangrene, it will not rest where it first began, but convey a contagion to all the members, and at last to the vitall parts.

Thus much in generall, for your selves in particular, as God hath made you a City, so do ye principle out goodnesse to the Land: for a shame it were for the slowest fruit to grow upon

upon the top-branch; of the worst Scholars to be in the upper form. Shall ye be taught duty from abroad? or learn Conscience of the Country? Shall the man in russet direct thee in shy furs? the leathern girdle instruct the gold Chain? Shall there be more noble motions; and pious resolutions in the rurall Swain; then the Citizen? Shall thou mind nothing but the vent of thy wares; and the sale of thy merchandize? Yes; thou hast another wade to look after. A Citizen should shew to his Customers the best Patterns of holy Life; and open the packs of religious precedents. A City should be the Bursse, and Magazine of vertuous demeanours; or else it will be said, that the Citizen doth study nothing but himselfe; and that his Counting-house is his conscience; and his penny his God. Oh therefore God hath given you honour, maintain your honour; let the great wheel of vertue stie here; and the morning star of grace shine here. Let not the milky wares be cleaner then your paved streets; and the thatched shudds be nearer built then your tiled houses. Let not the Country man, when he cometh amongst you be loathed with the smell of your intemperance; or recoyl at the sight of your fraud; or blush at your neutralizing; or be ready to deride your pride; or to hiss at your malice; or to freeze with your indevotion; or to drop down dead with seeing the blood of oppression sprinkled upon the stones of your streets: but prepare choise sights for the Countrymans eye, that he may go home; and say, I have seen the Phoenix of religion, the Paradise of Piety, the Temple of the Holy Ghost, the Suburbs of Heaven; I have learned grace out of every Citizens mouth, and bought bargains of sanctity at every shop, enough to stock my self; and supply all my neighbours. Thus shall ye shew your selves to be a flourishing City, when ye are as full of Professours, as Traders; and of Saints, as Merchants; when ye have trafficked for godlinesse at every Port, and fetched home the true Pearl further then the Indies: Well remember, that *To whom much is given, of them much will be required.* Ye should have a priority of duty, because ye have a priority of dignity. A City should serve God before others, because God would spare a City before others. *Should not I spare Nineveh, a City?*

4. This sheweth, that if God would spare a City because a City, that the City should spare it self; not suffer her immunities to be infringed, when she can preserve them; nor her rights to be injured, when she can vindicate them. What were this, but for a Citizen to dig down the walls of his own City? or to unbody his own Incorporation? It was a famous saying, 2 Sam. 10. 12. *Be of good courage, let us play the men for our people, and for the Cities of our Gods.* Doubtlesse every one ought to expresse

expresse much fidelitry, and prowesse for these Cities, or else  
 he doth conspire against his own Sociery, and the open ene-  
 my is not worse then such a secret Traitor. *Seeva* would not  
 deliver up *Epidamnus* to the enemy, though he had received  
 220 darts in his shield, and lost one of his eyes, but held it  
 out till *Cesar* came in to his rescue. The Citizens of *Saguntum*  
 burnt themselves rather then they would submit to *Hanibal*.  
 The Citizens of *Bizantium* held out a siege of two years against  
*Severus*, and when their weapons were spent, they threw their  
 imagery, and bralen statues at the faces of their enemies. The  
 Citizens of *Numantia* held out a siege of fourteen years against  
*Scipio*, and after that, they gathered all their goods, mony, and  
 armour, and laying them all upon an heap, they fired them  
 and their selves, that they might leave nothing to the Con-  
 querour but the name of *Numantia*. The women of *Aquileia*  
 made bowstrings of their hair, that their souldiers might shoot  
 against their enemies. The women of the *Vindelici* for want of  
 military preparation, threw their own children instead of  
 darts against their besiegers, rather then they would yield to  
*Drusus* the Father of *Germanicus*. Such resolute spirits have men  
 expressed in former ages in defence of their Cities, and they  
 which were wanting in relieving, or assisting them, how are  
 they branded with infamy? It is *Pompey*'s shame to this day  
 that he would not come in to the relief of his faithfull City  
*Laurea*, but suffered it to be taken, and burnt though he were  
 so nigh, that he might have warmed his hands with the heat  
 of the devouring flames. The timorousnesse of those  
 perfidious souldiers, who seeing a great army of the  
 Turks besieging them at *Alba Graeca* (as *Bonfinius* calleth it)  
 capitulated with their enemies, to deliver it up, was so hate-  
 full to *Paulus Knisius* (*Kimisius* he calleth him) that taking  
 them alive, he caused them to be roasted, and by degrees to  
 eat one another. Cities then are vigorously and valiantly to  
 be defended; yea, if many men have fought so stoutly  
 for the walls of the Cities, how ought others to strive as ear-  
 nestly for the freedom of their Cities? Ignominy to them that  
 do desert them, or basely betray them. Rights, Liberties, and  
 honours go at a low rate amongst such heartlesse and faith-  
 lesse Factours. Citizens should spare them, for God hath set  
 them a Copy. Should not I spare Nineveh, a City.

5. This reproveth them, which in stead of sparing, take delight  
 in nothing more then demolishing of Cities. It was a searching que-  
 stion, which the wise woman from the wall put to *Joab* con-  
 cerning *Abel*, Why seekest thou to destroy a City, a Mother in Israel,  
 2 Sam. 20. 19. It was a blemishing objection that *Hezekiah*  
 propounded to *Rabshakeh*, that like a man of a brutish spirit, he

he held himself appointed, so lay waste fenced Cities in ruinous heaps. *Furius Camillus*, doth hear ill to this day, that he destroyed the famous City *Veii*, because it was so pleasantly seated, that men were ready to leave *Rome* it selfe to go live at *Veii*; and so doth *Antonius* (*Vespasians* Generall) who going into the Baths of *Cremona*, and finding them cold, said he would soon have them hotter, for he presently set the City on fire, and consumed it; and so doth *Attila*, who ruined *Tongres*, and in it an hundred Churches; and so doth *Frederick* (surnamed *Enobarbe*) who for an abuse offered to his Empress *Beatrice*, caused the City of *Millaine* to be razed, and the platform of the City (at that time) to be plowed up; and so doth *Himilco*, for destroying *Messana* in *Sicily*, and leaving them neither wall, tile, stick, nor stone; and so doth *Crasus* for laying waste *Sidena*, and curling any man that should reedifie it; and so doth *Alexander*, for laying in the dust the two famous Cities of the east, *Cyropolis*, and *Persipolis*; and so doth *P. Amilius*, for levelling to the ground 70 Cities in *Epirus*. Oh what thunder-claps do there come out of many mens mouths to shake down such glorious Ornaments? what Furnaces do there burn in many mens breasts to consume such ensignes of Art, and Architecture? Can they not walk freely in the world, unlesse they stamp down Cities under their feet? Can they not see the way to their ambitious desires, but by the light of flaming Castles, Temples, Palaces, and Houses of state? Did *Vulcan* beget them? were they born under mount *Etna*? do they desire to shine in the world like blazing Comets? or to scorch all before them, like brands taken out of the infernall Pit? why else are the scattered stones of a City such a pleasing spectacle to them? or the ashes of a City such a glorious triumph? How justly might they crouch for a peece of silver, which care not in an humour to melt away the riches of so many ages? how ill do they deserve an house to hide their heads in, which care not in a fury to expose so many Citizens to the bleak air? Well, if such there have been in the yeares of old Pagans and Infidels, which have been thus barbarous; yet let every Christian heart tremble to work such desolations; for these things are like the Destroyer, not like the Creator. Let us spare Cities therefore, for God doth spare them, even because they are Cities: Should not I spare *Nineveh*, a City?

6. This further doth shew, That a City is at the height of impiety, when the time of her fate and fall be come. Such people willfully destroy the City, for God would spare it, even for that it is a City. Would God spare? Then, have not these rejected all warnings, which have brought their selves into a condition

Sabell. l. 9.  
Æneid. 3.  
Bern. Saccus.  
lib. 8. Hist. T.  
cincen.  
Nich. Olaus in  
Attila.  
Guliel. Paradinus  
de stat. Burg. c. 2.

Diod. S. l. 14.

Strabo. l. 13.

Q. Curtius.



*Fecit te vas in  
donorem, cur te  
in contumeliam  
facere pre-  
sumpsisti. Bern.  
de 7. grad. Con-  
fess.  
An semel est pa-  
ment commer-  
nisse parum?  
Ovid. l. 2. de  
Trist.  
Considerans hu-  
jus miseri mise-  
rabilem con-  
ditionem, mise-  
reor quidem,  
sed vereor ne  
frustra. Bern.  
ep. 70.*

on not to be spared? yes, God is highly incensed, if he doth let loose those judgements which he hath restrained, and doth open those flood-gates which for a time he did shut up. If God hath made thee a vessel of honour, how hast thou trespassed, which hast turned thy selfe into a vessel of wrath? We are a very urging people, if we have lost the benefit of a sparing God? Seemeth it a small thing unto you to deserve punishment? No, we have done evill to purpose, if vengeance doth lye at the door. I pity this state of wretchednesse (saith Bern.) but God knowe whether I shall prevent it. Doth judgement threaten this Nation? oh then, that I could shake men into an apprehension of their manifest and monstrous guiltes? there are deep spots if this Nitre must be used, there are high affronts when God must dash mens contempts upon their haughty faces. Do ye dread any charging plagues? then why do ye not find out your challenging sinnes? Do your ears glow, and do ye suspect no bad news? do ye seem to see nothing but rods, and rasours, and yokes, and fetters; and yet are ye so blind that ye cannot see your violating of Gods laws? Must God lock up your doors before ye will consider what bad Tenants ye have been? must He pluck away all your Wares, before ye will consider the sinnes of your trading? must he spew you out of the City, before ye will take notice what a surfeit ye are upon his stomach? doth every Mechanick talk of the danger of the times, and yet can neither Citizen nor Senator cry out of those execrable things, which are ready to make the City an execration? have ye lost your cares, your eyes, your tongues, your wits, your consciences? do ye prauce in the City, when ye are ready to stamp upon the stones of your streets? do ye dance upon your thresholds, when ye are ready to stagger with amazement? do ye walk with stretched out necks, when your necks are ready to stoop down with the weight of judgements? do ye add thirst to your drunkennesse, when the cup of astonishment is ready to be put to your lips? do ye scorn the menaces of scripture, when all the curses which are written in this book, and those which are not written, are ready to fly in your faces? do ye abuse Sermons, when your Pulpits shake before their dropping? do ye lye in the lap of *Dalilah*, till the *Philistins* come and bind you? do ye eat, and drink, marry, and give in marriage, till the flood break in and sweep you all away? Can ye never hear your errours, but in generall shrieks? nor see your provocations, but when vengeance doth open your eyes? Ye have often said, that this City must suffer, and that the end of all will be distastfull; do ye say it, and not fear it? or fear it, and not flee from it? *Oh that thou hadst known in this thy day, those things*

things which belong to thy peace! that thou hadst but as much prevention as thou hadst judgement, or as much conscience as thou hast a presaging spirit, that thou wert but as true a Saint as thou wouldst seem to be a Prophet! but ye can only foresee, and foretell, but remedy nothing. If we may live but a short time merrily, we care not if the rest of our dayes be spent in misery; as that desperate person, who being told he should not live seven moneths, said, *Six moneths are enough for my life, the seventh let death take.* We cannot forsake those courses by which we are certain to perish, no more then *Garzas Sousa* at the siege of *Aden*, could be perswaded by *Albuquerque* to come down from a Tower where, by arrows and stones, he was sure to be either shot to death, or to have his brains dashed out. How many perills do we see, that we put to the venture, whether we shall escape them, or be ensnared with them? we dread vengeance with impenitency, and reflect upon ruine with stony hearts; we feel malignant humours rising without taking a purge, and fear sinking at Sea without pumping out the water. We are rather Inquisitors of dangers, then Interpreters of them; we are the fear-fullest people in the world, and yet the recklessest. Our own predictions, or convictions, will not make us look inward. If we suffer, we cannot cry out of Gods justice, but of our own insensibility and obstinacy. If our house be left desolate to us, we are justly guilty of the dilapidation of it. We bury our selves in our own ruines, and lye down in our own confusion. In the midst of the most grievous terrors, there is no crying out of the heynousnesse of sinne. *Oh secure Eailb! oh Jerusalem frozen in her dregs!* The very putting of the sickle into the corn, do not make us see how we are grown ripe for judgement, the noise of thunder cannot awaken us out of our deep sleep. If brimstone be cast upon our habitation, we think fire shall never be put to it; if the Lord set his face against the City, we out-face all hazards. It was miserable to the *Germans* to fear an enemy in the Country, and yet to give their selves to banquetting, till *Cadan* the *Tartarian* Prince came upon them and slew them. It was fatal to the *Marriners* of *Polychofus*, to quake at the thought of *Anigenus*, and yet to be drunk, and fast asleep, when he set upon their Navy, and destroyed it. So as ominous it is for us to be appalled at Gods judgements, and yet to quaffe and snort them away, as if the angry and arming God would never strike. He is the patient God, but if we challenge him into the field, he will shew himselfe to be the Lord of Hosts. He is a *paring* God, but if we out-sin his mercy, he will declare himself to be the judging God. Our reformation might bind his hands, but our re-

*Ser mones sa-  
tis sunt vita,  
septimum Crea-  
relinquo victor  
Varian lect. 10  
t. 11.  
Olorius. l. 9.  
verum Eua-  
nucla.*

*Boasfin. l. 8.  
Decad 1.*

*Polyzn. l. 4*

morselesnesse, and contumacy will urge him to lay on confounding stroakes. For why should hee spare us, when wee wil not spare our selves? if threatnings cannot humble the Sinner, God hath judgements enough to break his heart. Oh therefore deal truly, do ye fear the state of the City? then know that the City hath highly provoked the eyes of Gods glory, that it must be punished, consider that there are briars, and thorns in it, that God doth come to hew in the City; and that strange Creatures have been in the nest, that God doth step forth to break Cockatrices eggs; and that the Pot is full of filth, that it must be set upon the coals, and God must take out the scum of it. Oh then that the City could search her walls, and see what Delinquents do lodge in it, yea, go from house to house and find out all the suspected, dangerous persons, which haunt this Corporation to work the utter ruine of it, that conscience would bring to open view more Malefactours, then all the privy searches, or lowd cries of the Temple have yet discovered. It is high time to settle upon the work; for if the City be in any hazard, there are grievous sins in it that do jeopard the welfare, and safety of it; God is irritated beyond measure, when he is driven to visit, and doth spy in it transgressions wonderfull, when he is ready to inflict plagues that are wonderfull. *Shalt thou reign because thou art closed in Cedar? shalt thou be secure, because thou art closed about with so many propugnacles? no, God may judge this City, and judge it, because it is a City? and what an urging people then are ye, which have turned favour into fury? would God willingly be severe? no, vengeance doth never approach till impiety is at the height, till Job, Noah, and Daniel can save but their own souls, and not the places where they dwell, and for which they sacrifice their averting, and reconciling prayers: Oh think how often ye have smitten at Gods face, and wounded his honour, when he is enforced to strike, and such Petitioners cannot bind his hand. Oh ye are Sinners before the Lord exceedingly, when ye have transnured God, changed him from a gracious to an avenging God, for ye see he doth take no delight in wastes, and desolations; No, this is contrary to his inclination, and propension, his tender mercy, and ingenerate, indeified compassion, for if your sins did not turn away his pittifull eye, harden his soft bowels, and make him weary with repenting; he would spare the City, and that because it is a City. Should not I spare Nineveh, a City.*

Great.

Great.

Now let us come to the attribute, *Great*. From hence observe, that *Greatness*, in it self, is precious in Gods account. How can the great God but affect that which is great? Yet as immensity in one of his properties, so greatness hath a bright reflex in it. Magnitude doth carry a commensuration with it, and excellency doth arise out of magnitude, for where a thing is attained to this extensive proportion, there is in it a visible distinction from other things; because it is not in the doing, but it is done, and so hath efficacy, and eminency in it. The Hebrew words, which are put for *Great*, do significantly expresse this, גדל גדל for the one doth come of a root that doth declare, that the thing hath encreased, or magnified it self; and the other of a root, which doth intimate that the thing is copious, or it hath multiplied it self; so that to be great is no more then a thing grown up, or come to a kind of fulnesse, and gracefulness. I do not say, it hath no further to go, but it is gone to a fair distance, or waxen so wel in the parts, that it is fit to be admired; for how hath the eye a kind of marvelling enter into it at the beholding of that which is great? what should I say? if a thing be good, it cannot be too great; no, the more great the more perfect. Mans wit can ascribe nothing more to her Worthies, whom she is enamoured upon, than to proclaim them *Great*. For to what end else were all those equivalent Titles devised? *Pyrhus* after the defeat given to *Pentarchus* the Captain of *Demetrius*, was called the Eagle. *Phocion* for his rare parts called, the Excellent; *Philopamenes* called, the Last of the Grecians, because there never came any after him (Greece being past childbirth) which did match him. *Otharianus* Caesar after the Battle at *Abium*, and the Conquest of *Egypt*, and the Empire settled in peace was named *Augustus*, as if he were encreased to the height. All these Titles were given to these severall persons, that like deserving men they might be esteemed *Great*. Yea, the name *Great* conferred upon some in expresse termes, as upon *Valerius*, *Fabius*, *Pompey*, *Alexander*, *Gonsalve*, *Levi*; yea, this is the highest title of honour, that can be attributed to the most flourishing Princes upon the face of the earth, as to be styled the *Great Mogul*, the *Great Cham*, the *Great Turk*. To be *Great* then, is of high esteem with men, and is it not as highly prized by God Almighty? yes, what thing is there of vauw with him, but to set out the excellency of it, he doth record it to be great, the great lights, the great depths, the great Sea, the great Mountains, the great Rivers, the great Behemoth, the

Differentia inter  
facere & effice-  
re.

Ab Epirotis  
Pyrhus Aquila  
nominabatur.  
per vos, inquit  
Aquila sum.  
Quid ni enim  
sim vestris ar-  
mis velut alis  
euectus? Plut.  
in Pyrho.  
Phocion Chre-  
stus appellatur.  
Alex. ab  
Alex. l. 2. c. 11.  
Gracorum ulti-  
mus appellatur  
quia Gracia  
jam effeta nul-  
lum se dignum  
virum ab illo  
protulerit. Plut.  
in Philop.  
Augustus di-  
ctus est ab austru  
Culpanian.



great *Levathan*, the great *Wildernesse*, are so called. Yea, things which in a more sacred way do relate to him are thus dignified, as the great *Nation*. Gen. 10. 9. the great *Altar*. 2 Kings 16. 15. the great *Temple*. 2 Chron. 12. 9. nay, not so much but the *Church* hath this glorious character set upon it, while the world might look upon her with reverence, and wonder for it is called a *great house*. 2 Tim. 2. 16. and *great City*. Rev. 1.

Et non decernis,  
Tauris, quid esse  
velis, Mar. 1. 2.  
2. Epig. -- vixit  
inaequalis. Ho-  
rat. 1. 2. Sat. 7  
-- Nil fuit un-  
quam, Sic im-  
par sibi. Id. 1. 1.  
Sat. 3.

8. Thus ye see how God doth love greatness in other things, and why not in Cities? yes, or else as it was said of *Abraham*, that he was so mutable, that he knew not what he would have, nor what he would be, and of *Priscus*, that he lived unequally to himself; and of *Piphus Sardus*, that for his stilted expressions, he was like a person unlike to himself: so a man might suspect God had various affections in him, that what he doth resent in one thing he hath a regret against it in another: but there is no such inconsistency in the immutable God, therefore as he doth exalt other things by their greatness, so he doth set out the honour of Cities by being great, or describing them to be great. *Ashtar* built *Reshen*, the same is a great City. Gen. 10. 12. *Gibeon* was a great City, as one of the royal Cities, greater then *Ail*. Jos. 10. 3. *Sidon* the great. Jos. 11. 8. *Hemath* the great. Amos 6. 2. the *Canaanites* had great Cities, and walled up to Heaven. Deut. 1. 28. Yea, great and goodly Cities. Deut. 6. 10. How is *Gileads* Sons portion magnified for this? To him pertained the region of *Argob*, which is in *Bashan* with threescore great Cities, which had walls and brasen bars. 1 Kings 4. 13. Yea, how is *Babylon* because it was a great City mentioned with all the emphaticall appellations that can be imagined? It is called the *Virgin Daughter*. Esa. 47. 1. the *Golden Cup*. Jer. 51. 7. the glory of Kingdoms, and the beauty of the *Chaldees* excellency. Esa. 13. 19. No marvel therefore, if God doth so plead for the preservation of *Nineveh*, for it was no vulgar inferiour City, but a City, and a great City. Should not I spare *Nineveh*, a great City? Yes, the greatness of it was a great inducement God to restrain the imminent danger of it: for first, it had been a long in coming to that height; greatness is not suddenly attained unto, no, there is a long time for the production of it. Men rise by degrees, and so do all other things. An Elephants birth (as some say) is two years in the bringing forth, an Oak is an hundred years in the growth, the durable Marble lyeth many hundred years in the bowels of the earth before it is hardened. Could *Nineveh* then on an instant lift up her head with glory? no, of so great difficulty was it for her to be seen in her bignesse, and beauty. How then doth it grieve God to lay waite such a City, which had such a tract of time to be compleatly built? Hee would spare *Nineveh* the

Elephantis par-  
tus. Anno fa-  
quercus. Mar-  
mor durabile,  
diuturnitate  
temporis du-  
rescit.

Tanta molis  
erat.---

the Great, because by so many pawles, and interstitiums it came to be Great. Secondly, because of their long standing, for it had continued in that flourishing condition for above a thousand years; old evidences, old Monuments, old gold, old Proverbs, old Families, and pedigrees are dear to us; how much more the great City, which was the old City, shall be precious in Gods eye? He that would not have us to remove the ancient bounds, will not be very ready himself to deface that which is ancient. *With the Crown of glory, and diuturnity in anything is thus diademed; the hoary hairs of a long continuance upon the head of any thing, as well as any man, are venerable.* All the monuments of antiquity, are to be preserved. *Theophilus caused one to be beaten with clubs, because he over shadowed an old house with new buildings; and so the honour of ancient things is strictly to be preserved.* *Art not thou of old O Lord can God punish Babylon? Hab. 1. 12.* Yes, and as he is of old himself, so he doth affect any thing that is old. *Nineveh* then that was not only the City of Conquests, but the City of continuance, not the City of Authority, but the City of Ages, which could plead prescription of time, and outdate the longest-lived City then in the world, which might be a grandame to all the younger daughters; for when they were scarce conceived in the womb, or drawn from the womb by the Midwife, or were out of their swadling cloths, which had not a stone laid, or a gate built, then she stood upon her feet, traced the earth with terror, was full of Towers, and Palaces, sate in a Throne, had her Imperiall Robe upon her back, Provinces, and Kingdoms doing obeysance to her; Oh is it not pittie, that such an old, grayheaded City should perish? yes, a man would not make a spoyle of old Altars, old Liberties, old Statues, old Customes, old Records, old Sepulchres, how much lesse should the great God make a devastation of such an old City. No, he would spare it because it was great in dominion, and great in diuturnity, of a large extent, and long standing; I might likewise shew you that God would spare this great City for the great misery that should happen upon the fall of such a great City; for what a lowd shriek must there be heard from the lips of so many perishing souls? and likewise for the great repentance that had been expressed in such a vast City; for what a Sea of tears had there dropped from the eyes of such numerous Penitents? But I have shewn you the speciousnesse, and spaciousnesse of the City, and this was enough to prompt God to spare it, even because it was Great, should not I spare Nineveh, the great City?

*Omnia tempe  
antiquaria  
servanda sunt.  
Vat. Man. 3*

*Applica*

## Application.

1. This serves to shew, that God is no enemy to greatness; *Pac-*  
*cause not riches, but him who uses them ill. The use is good; the abuse is*  
*only evil.* Is prosperity an execration? or greatness a curse? no  
 I find it styled the Lords dowry, Gen. 30. 10. and Gods candle, Job  
 29. 3. and Gods cup, Psal. 23. 5. and Gods crown, Prov. 14. 24.  
 Greatness is oftentimes the pledge of Gods goodness, yea  
 the seal of his favour; so far from being a smile from Mam-  
 mons brow, that it is the shining of Gods face, Numb. 6. 25. so  
 far from being the amiable complexion, that the Devil should  
 lend us, that it is the beauty of the Lord our God upon us, Psal. 90.  
 17. We seem to live upon Gods bread, for God which fed me  
 all my life long, Gen. 48. 15. and to dwell in his Tenements,  
 for He made them houses, Exod. 1. 21. and to mount the hill of  
 preferment upon the back of his saddle horse, for I will cause  
 thee to ride upon the high places of the earth, Esa. 58. 14. and to king  
 it amongst our brethren by his inauguration; for He set them  
 amongst the Princes, and made them inherit the Throne of glory,  
 1 Sam. 2. 8. The various flowers that spring from prosperi-  
 ty, are they not styled Gods garden, Ezech. 28. 13. The diversi-  
 ty of comforts, and benefits which we enjoy in this world, are  
 they not sanctifications as it were of the divine providence?  
 blessings of the heavens above, blessings of the deep beneath, blessings  
 of the breast, and the womb: Gen. 49. 25. I know there is a Mam-  
 mon of unrighteousness, but that is, when it is in the hand of an  
 evill Possessor. I know our riches may eat our flesh like fire, but  
 that is, when usurpation or injustice hath turned these into  
 fire-brands. It is true, by such goods, men are not made good; and  
 the honours of this life may be the burthens of the next life, but that  
 is when unregenerate men are entitled to them; sinne doth  
 damn every thing to us, grace doth make every thing a bles-  
 sing; make good thy tenure therefore, and fear not thy free-  
 hold; a Saint may enjoy a great Mansion, a great Castle, a  
 great City. Temporall glory doth not destroy eternall felicity. Con-  
 version is a just Owner, Repentance hath the lawfull demise  
 of all copious Revenue. Be penitent therefore, and be po-  
 tent; be a Ninevite, and fear not thy great City, forget not  
 thy sackcloth, and in time convenient I forbid thee not scar-  
 let; lye upon thy ash-heap, and lye afterwards upon thy bed  
 of down; neglect not fasting, and taste of delicacies; enjoyn  
 penance to thy beasts, and ride upon thy Palfrey; cry migh-  
 tily, and sing joyfully; turn from thy evill wayes, and walk  
 (if thou wilt) in a paved Court; forbear the violence of thy  
 hands,

*Divitias non  
accuso, sed illum,  
qui male utitur.*  
*Chryl. Hom.*  
*de divite, &*  
*pomp. usus do-*  
*rum bonus, &*  
*abusus mala.*  
*Bern. de confid.*  
*ad Eugen. l.*  
*2. c. 6.*

*Talibus bonis  
non sunt homi-  
nes boni. Aug.*  
*ad Ripar. &*  
*Paulinam ep.*  
*45. Quæ hic*  
*honorant, ibi o-*  
*nerant. Id. ad*  
*Maximin ep.*  
*203.*

*Terrena civita-  
tis temporalis  
gloria non de-  
struit celestia  
bona sed astruit.*  
*Bern. in ser. ad*  
*mil. Temp. c. 3.*

hands, and let thy hands (if thou canst) be filled with abundance; be but rich in God, and let there be no end of thy riches; seek the Pearl, and wear Jewels. For are piety, and prosperity, religion and revenue, grace and greatnesse, opposites? Is wealth a largesse onely for sinners? must every Professor be a Beggar, and live in an Almes-house? Hath the Devill the whole world in fee-farme? doth he grant Leases of all the possessions upon earth? must all rich men needs be damned? this were to justifie *Julians* rage, who took away all the goods from the Christians, telling them that their Saviour commanded them to be poor. We must be content under our poverty, if God send it, not make haste to be rich, or make riches our principall lively-hood, but otherwise we may enjoy riches as well as others. *Jacob* was vertuous, and yet he had his two bands, Gen. 32. 10. *Boaz* was pious, and yet a mighty man of wealth, Ruth. 2. 1. *Job* righteous, and yet the great man of the East, Job 1. 1. *Jehosaphat* religious, and yet he had riches, and honour in abundance, 2 Chron. 17. 5. It is a dis-temper to make a Saint an Hermite; or a Fryer, Mendicant; as if whosoever hath sufficiency, this man must have no fulnesse; or whosoever be mighty, he must not be great. But oh be carefull in this, that ye do not generally reprehend rich men. Riches are not unjust, but it is unjust to think those riches, which do not take away covetousnesse. Riches do not hurt the wealthy man, if he use them well. Sufficiency of estate, whosoever doth desire, he doth lawfully desire it. Riches that they might not be thought evill, they are given to the good; that they might not be thought the chiefe good, they are given to the evill. So then, a righteous man may challenge his earthly possessions, as well as the greatest worldling; yea, it were no solacism to say, That the Saint is the true Land-holder upon earth. The wicked have riches by permission, but the godly by commission, the one by possession, the other by promise; for is not Gods covenant past, and his patent sealed to the righteous? Yes, there God commanded the blessing, Levit. 25. 21. there shall be shewres of blessing, Ezech. 34. 26. and blessings poured out in such an abundant measure, that there shall be no room to receive them, Mar. 3. 10. Saint then, rise as fast as thou canst, so long as fraud doth not promote thee; let thy house be stately, and thy chambers large, so long as thou dost not build thy house by unrighteousnesse, and thy chambers by wrong, Jer. 22. 13. Serve God, and thrive under so good a Master, let not thy obedience runne at low water, and then let thy prosperity rise as the flood. God will not be offended at thy greatnesse, for he doth plead for greatnesse: Should not I spare Nineveh, a great City?

2. This doth shew, that there will ever be degrees of states

Bbb

and

Hoc attendite, ne  
passim divites  
reprehendatis.  
Aug. in Pl. 5.  
Injusta dicuntur  
divitia, non  
quia aurum &  
argentum in-  
justum sit, sed  
quia injustum  
est eas putare di-  
vittas, quia ava-  
ritia non asse-  
rant egestatem.  
Amb. in Psal.  
118. Nec divi-  
ti obsunt operi, si  
ijs bene utatur.  
Jer. ad Salv.  
Sufficientiam  
vite non inde-  
center, quisquis  
eam vult. Aug.  
ad Probam. ep.  
121. Ne puten-  
tialia, dantur  
& bonis; ne pu-  
tentur magna,  
& summa bona,  
dantur & ma-  
lis. Aug. ad  
Bonifac. ep. 70



and conditions; *Zoar* was but a little City, *Bethlehem* was the least amongst the thousands of *Judah*, and yet *Nineveh* here is a great City. Oh then that some people would weigh men in the ballance without allowance of their graines, or prepare the same last for every foot without granting a larger size; which juggle with their Neighbours if they seem to out-top them, and count them Giants, Monsters of mankind, if they have a larger proportion then themselves, Why shouldst thou be my superiour? why should not I be as great as thou? This is with *Tarquinius* the proud, to lop off the heads of the poppies in the Garden, till all be brought to the same height, or to serve men, as that inhuman Hoast *Procrustes* served his guests, who laid them all in one bed, and they which were too long for the bed he cut them shorter, and they which were too short for it, he stretched them out to be longer. But is there an equality in other things, that people would expect a parity amongst men? Are all stars of the same brightnesse? all Pearls of the same lustre? all Mines of the same richnesse? all Fowls of the same swiftnesse? all Beasts of the same bignesse? all Trees of the same fruitfulnessse? No, Nature hath her differences, and why not the like amongst men? Yes, before ye can reduce men to an evennesse, and an identical greatnesse, ye must first bring them all to the same height, complexion, strength, humour, wit, and trade; Indeed I know, Nature cannot endure to be under, or if people could live as some of their familiars do desire, get promotions by wishes, there would not be a *Hecale*, that is, a poor person in the world. But this cannot be, for there will be diversity of men, if there were but two twins living alone upon earth; howsoever as the world is now peopled, it is but a stage of severall Actors: the *Adage* saith well, Thou a Commander in an Army, another a drudge in the Kitchen; there is one richly clad, and hath his warm fires to beak himselfe at, and soft lodging every night, and another to whom there is neither coat, nor hearth, nor well drest bed. Human society cannot subsist without a superiority, take away a Chiefe, and the whole world will go to ruine. Were all the parts in *Nebuchadnezzars* Image alike? The body is not one member, but many; if the whole body were an eye, where were the hearing? if the whole were bearing, where were the smelling? 1 Cor. 12. Therefore the Scripture speaketh of Princes of the Assembly, Numb. 16. 2. Ancients of the people, Isai. 3. 14. Such as are set over the Congregation, Numb. 27. 16. Heads of the house of Jacob, Mic. 3. 9. Dignities, 2 Pet. 2. 10. Principalities and Powers, Tit. 3. 1. Shields of the earth, Psal. 47. 9. Foundations of the earth, Psal. 82. 5. Mountaines of Israel, Ezeck. 36. 1. Men higher then *Agag*, Num. 24. 7. Which have the key, Isai. 22. 22. Bear the sword, Rom. 13. 4. Hold the Scepter, Amos 1. 5. And ex-

cellent

*Hecale pauper*  
rima fuit, & de  
eâ dixit Plau-  
tus in *Cistellaria*  
Si quidem eris,  
ut volo, nunquam  
*Hecale* fies.

Tu in legione,  
ego in culina.  
Nec toga, nec  
focus est, nec  
tritius cimine  
lebas. *Martial.*  
lib. 11. *Epig.*  
Si hunc sustule-  
ris, universum  
interit. *Chryf.*  
in Pl. 149.

cellent Majesty is added to them, Dan. 4. 36. Therefore content thy selfe with thine own state and condition, every one doth not carry a Governour about him, nor doth he find a Ruler in his Scabbard, nor puffed out himselfe a Magistrate by stout language: He is not skinned Prince, nor doth bring a Scepter out of his Cradle, much less can Crown himself with the principle of equality; what Myriads of Dynasts, and Despots, and Imperiall Creatures would there be, if the Doctrine of parity were pure Revelation? But in all Ages there have been, and to the last age there will be Orders and Degrees; yea to the world end we shall see the ignoble and the noble, the impotent and the potent, the needy and the full, the subject and the soveraign, the small City and the great City. Should not I spare Nineveh, a great City?

3. This doth exhort every one to be sensible of his greatnesse; for oh that God hath made thee great, and that he heareth nothing of his own bounty! that he hath raised thee, and yet thou art silent under such a liberall Benefactor! that thou art great onely in thy ostentation, or haughtinesse, but not in thy thankfulness! where is thy praise for such preferment? thy sacrifice for such greatnesse? No, the Ox knoweth his owner, and the Ass his masters Grib, but God doth raise up servants, which know not their own Master, or hath maintained Pensioners, that understand not the royall hand of their own gracious Prince. Antoninus Caracalla, doth vex Cilo, who had brought him up. So we grieve our Foster-father, Lycurgus that was so good, that Apollo knew not whether he should put him into the number of men, or Gods; and which had given such singular laws to his Lacedemonians, and done so many good offices for them, yet his last reward was to have stones cast at him, and after one of his eyes struck out, to be banished the Country. So we recompence God rather with injuries and indignities for his favours, than with any commemoration of his mercies. Bless the Lord O my soul, saith David, and forget not all his benefits, Psal. 103. 2. A high duty; and very few there are amongst us that are officious in it; we receive many blessings out of his hands, but he doth receive very few blessings out of our lips, instead of not forgetting all his benefits, there is scarce one that doth stand upon record, or is engraven into our thankful souls; no, we are so far from singing a Benedi-Bus, that the blessing is no sooner handed, but we are ready to sing a Valedi-Bus. How is this Land embroydered with mercies? Blessings are the checkerwork of heaven, but are there any carved pillars amongst us where these favours are cut out, and graphically portrayed? God many Temples in

Veneris Cito-  
nem, qui cum  
educaverat.  
Dion.  
Nescire se utrum  
in numero ho-  
minum, an De-  
orum poneret.  
Plut. in Ly-  
curgo.

this

this Nation, but few of them are consecrated; *Te Deum* is not sung in them; God doth not seem to inhabit the praises of Israel. We leave God so soon as our turns are served, as *Diomedes* left *Callirhoe*, so soon as shee had saved him from the fury of her father *Lycas*, who was wont to sacrifice all his strange guests upon the Altar of *Mars*. *Augustus* paid all the debts of a decayed Senator unasked, but he returned him no other thanks, but this unthankful rescript, *To me nothing*; so let God disburle never so much to us, or for us; yet we suppress all his bounty, we cast up all the sums in naked empty Ciphers, *To us nothing*. But oh beloved, doth man for favours meet with no better requitall? Yes, the *Abidens* having their City taken by slaves, they upon a certain time being drunk, a woman leaping over the wall, and acquainting them with the accident to the honour of the woman, they set up an Image with her picture in it, because by her meanes they recovered their City again. *Pyrrhias* redeeming an old man out of the hands of Pirates, and he telling him where he might find a great deale of gold covered over with pitch, he getting the treasure, and growing infinitely rich upon it, offered a Bullock to testifie his thankfulness, for the old mans kindnesse, insomuch that it went for a Proverb, That no man was more thankfull then *Pyrrhias*. *Demetrius Polyorceses*, freeing the *Sieyonians* from the yoke of *Ptolemy*; they took it so thankfully, that they called their chief City after his name, *Demetrius*; and kept an annual feast as long as the City stood to commemorate such a deliverance. These and thousand the like examples, might be produced to declare how apprehensive people are of mens favours, but where is there the like gratitude expressed towards God? Let him pleasure us in never so many things, yet he doth get neither pillar nor bullock, nor any thing called after his name: as noble hearts as we seem to have to others, we are base towards our God; we think it inhumanity to forget courtesies, but here we forget blessings; man can heare of his Civilities, but not God of his respects. Here all obligations and engagements dye with the participation of the favours; as if we had neither sight, speech nor affection; so that we are strict Courtiers, but very formall Christians: we are mens very humble servants, and thrice bounden, but we are Gods very insolent servants, and scarce one twisted; oh what are the ties, and bands of blessings? We do not render again according to the benefits done unto us, 2 Chron. 32. 25. Ingratitude is branded upon our brows, breasts, eyes, ears, lips, and lives: where is there promotion, and devotion, favour, and zeal met together? No, oh ye great men, ye are the great disesteemers, and disparagers

Sabel. l. c. 7. 2.

Pro gratiarum  
actione nihil a-  
liud scripsit  
Caesari, quam  
Mihi nihil.  
Macrobi. Sa-  
turn. l. 2. c. 4.

Athen. l. 13.  
c. 11.

Nemo bene me-  
rita bovem im-  
molavit prater  
Pyrrhiam. Plu-  
tarch. in quest. Græ-  
canicis. Sic  
Diodor. l. 20.

gers of mercies, a non-magnifying, and unglorifying generation. Ye cannot see favours at Noontide, nor speak of mercies, when every corner of your houses is a Pulpit, where ye have domesticall Chaplains to preach out unto you Gods blessings. Why are ye thus blind, and deaf? would ye weep for the want of blessings? and do they congeal you with their warmth? is it your high ambition to be great, and doth greatness dwarf you by raising you many Cubits above your brethren? constrain not Heaven to defy you, as if ye were detestations; Force not God to cry out, *Hear oh Heavens, and hearken oh Earth*, as if ye were Monsters. Set your eyes therefore (if it be possible) right in your heads, and seek up mercies; turn the keyes in those rusty lips of yours, that that bed-rid duty of thankfulness may walk forth, and sing hymnes to the honour of blessings; if ye be great, know who hath given you these dimensions; if ye be great, be not too great for your Maker; as *Chrysostom* said to *Gaynas* the *Arian* Captain, *Bethink thy self in what poor attire thou didst once passe through Histria, and how richly thou art now apparelled*; So consider ye the simple weed perhaps, that was once upon your backs, and how God hath given you change of apparell. Had ye alwaies such shops, such Counting-houses; such wardrobes, such cupboards of plate, such chains, such jewels, such habitations, such honours? have ye forgotten your beginnings? can ye not tell how many pieces ye were worth when ye were first sworn Freemen? or ye sealed the first leaf to have a stand-place for trading? oh swollen cheeks, staring eyes, infatuated brains, look backward, search out your selves to the first year, and quarter, nay, the first change of the Moon, when your prosperity crept out of the nest, and first cast the shell from her spoonfeathered head; and set down every penny that ye have received out of Gods privy purse; remember how many thousand pounds ye are indebted to Gods blessing. Ye are ignorant men to imagine that the Original of your welfare began at your selves, yea arrogant, and Mad men to think that your own prudence, or diligence hath advanced you. *I returned, and saw under the Sun, that the race is not to the swift, nor the battell to the strong, nor bread to the wise, nor riches to men of understanding.* *Ecclesl. 9. 11.* are ye high? ye are lifted up; are ye great? ye are made great. Consider therefore what a small stock ye had once to begin with, and how God hath conveyed unto you hidden Treasure, what Minums ye were once in the world, and what Grandees ye are now becomes and let every man of you, like a person rapt and transported with a traunce, and extasy, that ye are made Heavens Favourites,

*Cogit i quo cultu  
transieris Hi-  
stria, et qui-  
bus nunc utaris  
vestibus. Erasim.  
in vita Chryl.*



say with David, *Who am I oh Lord God? and what is my house, that thou hast brought me hitherto?* 2 Sam. 7. 18. Oh if ye will not confesse the kindnesse of your Creditour, he may well call back what he hath lent you; if ye will not acknowledge what webs ye have spun out of his providence, he may justly recover his Wooll, and his Flax; Let them be fired out of their estates, or shipwracked in their means, or turn Bankrupt in trading, who so long as they abound know not the benefit of fulnesse, or so long as they are advanced see not who hath advanced them. Oh therefore if your mouths be satisfied with good things, know who it is that hath given you such a taste of bounty, if ye have treasures by the heap, consider who it is that hath filled your coffers; if ye be great, blesse the Author of your greatnesse. *When ye eat in plenty, and are satisfied, praise the name of the Lord your God, which hath done wonderfully with you.* Joel 2. 28. say with David, *All that we enjoy cometh of thine hand, and all is thine own.* 1 Chron. 29. 16. I know it is an hard thing to fetch praise out of preferment, or gratitude out of greatnesse, to get a rich man to speak, or a great man to magnify; but know your duty, lay to heart the office of prosperity, and see Gods Image stamped upon your coin, and him written Founder-upon the groundfells, pillars, tarasses, roofs, and lanthorns of your houses; oh therefore perfume an estate with devotion, make Gods providence the crest of your escutcheon. If ye flourish upon earth, look up to heaven; if your boughs be laden with fruit, let God taste the first ripe apples of the trees; if ye be rich, celebrate divine favour; if ye be mighty, remember your best Friend; if ye be great, be not unthankfull; why should Gods eye be fixed upon thee? why should his rain fall upon thy ground? why shouldst thou see the Rivers, and floods, and brooks of honey, and butter? why should he take thee by the hand? why should he lift up thy head? is there no reason for thy weal? then there is all the reason for thy zeal. They have poverty, thou hast prosperity; they are empty, thou dost abound; they have a narrow border, thy border is enlarged; they have extremity, thou hast excellency; they have hardship, thou hast honour; they have neither means, nor meat, *thy portion is fat, and thy meat plenteous*; they are fallen into decay, *thy increase doth rise like the Spring*: oh then that this distinct state should not beget in thee distinct devotion; the sight of their pressuress might extract from thee praises; thou dost deserve to be pinched with their wants, and clothed with their rags, if thy abundance do not make thee sacrifice a whole burnt offering to the honour of thy promoting God; then as thou wouldst be preserved, blesse him that hath blessed thee, for greatnesse

is not only a testimony of devine bounty, but an argument, and inducement for devine commiseration: if thou beest gracious, and gratefull, God will look upon thee the rather, because thou art great; hee spared *Nineveh* because it was a great City. Should not I spare *Nineveh*, a great City?

Fourthly, this serves to shew what great endeavour there ought to be used in preserving this great City. Is such a great City easily spared? no, though God doth tender it, because it is a great City, yet he doth look that the Citizens fervour should be answerable to his pity. Oh therefore have ye Gods eye in your head? or Gods heart in your bosome? do ye look upon it with a perplexed eye, or glow towards it with enflamed zeal? is your vigilancy quick-eyed? your dread dismaying? your solicitousnesse anxious, your dejection abased? your contrition grinding? your meditation vehement? your reformation twise-rigorous? oh there must be strong Physick taken to recover such a Patient, potent Friends employed to get such a condemned Creature reprived. It is no ordinary humiliation, that will prevent the judgement against such a place; no, there had need be a *wailing like the Dragons*, and a *howling like the Ostriches*. Micah. 1. 8. Yea, as at the reversing of the bloody decree, there had need be a great fasting, and mourning, weeping, and wayling, and many lying in sackcloth and ashes. Ester 4. 3. the people had need lift up their voices, and weep till they have no more power to weep. 1 Sam. 30. 4. Yea, the Priests, the Ministers of the Lord had need weep between the Porch and the Altar, saying, Spare thy people O God. Joel 2. 17. Yea, with *Hezekiah* they had need to rend their clothes, to go up into the house of the Lord, to send *Eliakim* which was over the household, and *Shebna* the Scribe, and the Elders of the Priests covered with sackcloth to *Isay* the Prophet, to spread the Letters before the Lord, and to pray earnestly to him that dwells between the Cherubims, to turn back such a *Senacherib*. Yea, with *Moses* they had need to break in pieces the Tables of the Law, to tear asunder all their Bibles, as if they were unworthy of the knowledge of God, and to burn the golden Calf in the fire, and grind it to powder, and strew it upon the water, to abolish all the memorialls of those things which have been occasionall to the sins of the times, to stand in the gate of the Camp, and do execution upon the particular Offenders, to go up unto God with a trembling heart, as not knowing whether the place and people be not past reconciliation, Peradventure I shall make an atonement for your sin, and plainly to confesse the fact, and acknowledge the guilt, to lay open all the heinous, and hideous abominations of the times, which are known, and visible, Oh this people have

have sinned a great sinne in making them Gods of gold; yea, to importune God to be appeased, & rather then we should not come away with the pardon in our hand, to offer to be slain at Gods feet to save so many lives; to be sacrificed our selves, to redeem such a goodly place from an exigent; yea to have our names and persons razed out of the land of the living, rather than the name of Israel should be expunged; Yet now if thou wilt forgive their sin; if not, blot me I pray thee out of the Book which thou hast written. Thus we had need to be all vigour and vehemency, dejection and devotion, sollicitousnesse and sorrow, conflict and conversion, satisfaction and sacrifice, prostration and propitiation, reconciliation and reformation, soul and solemnity in so importunate a work. Oh it is a great City, and how many sinnes are there to be expiated? Oh it is a great City, and what a great trespass-offering must there be made for it? oh it is a great City, and what great Penitents must there be to preserve it? Set the whole City before your eyes, and see how ye had need to set your whole strength to it to anticipate, or to repell vengeance lifting up her hand to strike. Either plead earnestly, or the case is lost; either administer the best Physick, or the party doth die. He which doth pray but faintly, doth teach God to deny: He that doth mediate remotely, doth but prepare God to reject. O when I read of the earnestnesse that many men have had in other attempts, and see how languishing, we are in matters of greater consequence, how do I think that people have least care of their soules, or zeal to the Church. *Menedemus Eretrienus* was such an earnest Disputant, that burning sparkles seemed to come out of his eyes. *Chrysanthius* was another man than himselfe, when he came to determine deep points of Philosophy, for his hair stood right up, and his eyes seemed to dance. *Scopelianus* acted the Souldier so well, that he seemed to have *Ajax* his Helmet upon the stage. *Andreas Maro Brixianus*, made verses, till his brows sweatt, and the veins of his forehead did swell. *Diogenes* was so desirous of learning, that when *Antisthenes* reprehended him, he would not give back, when he beat him, he would not depart; Thou shalt never find a club hard enough to drive me away from thy disputations. *Callistratus* was so desirous of victory for his Country-men, that when the South-sayer told him, that the *Spartans* should have the conquest, but he must dye in the battell for it: Let me dye, saith he, so long as my Country may be happy: *Sparta* doth not depend upon the life of one man. When *Rome* was punished with a great dearth of corne, *Pompey* having searched the Granaries of *Sicily*, and other places for supply, and gotten together a great quantity of provision, he was so ardent

Qui timide ro-  
git, docet nega-  
re. Seneca.  
In disputationi-  
bus adeo vehe-  
mens erat, ut ex  
istius oculis ar-  
dentes scintilla  
egredi videren-  
tur. Laert. l. 2.  
Coma horrore  
arrebatur, o-  
culique animi  
quoddam tripu-  
dium circa dog-  
mata occupati  
resistebant. Eu-  
napius de vita  
sophistarum.  
Tympanis sed  
Ajacis scuto.  
Cal. R. l. 10.  
c. 11. Sudores  
manabant, &  
vena frontis  
contumescerebat.  
Jovius in Elogiis.  
Tu percutis,  
ego caput pra-  
bebo; neque fu-  
stem tam durum  
invenies quo me  
a tuis disputationibus abigas.  
Aelian. lib. 10.  
Variar. Hist.  
Sparta, inquit,  
ex uno non pen-  
det. Plut. in  
Apoph.

dent to succour the famishing City, that a great tempest arising, and he being dissuaded not to put to Sea at that time, he leaped into the Ship, and caused the Anchors to be drawn up, saying, *It is necessary to sail, but not to live.* Antonius Abraus, at the siege of the *Molucca*, being Admirall of the Navy, and shot through both his cheeks with a Bullet, *Alphonfus Albuquerque* sent another to be his substitute; no, saith he, I will endure no substitute, for I can give counsaile with my wounds dropping, and out of earnest longing to see the worke perfected; he lifted up himselfe, and managed every thing so stoutly, as if he had received no wound at all. A *Sybian*, to harden his body, went naked in a Snow, the King of the Country asked him if he did not freez, he bad the King see whether his forehead did freez; no, saith the King; then, *how can I freez*, saith the other, *when I am all forehead?* Nero, to get the honour of a rare singer, often purged, and vomited, took much oyl, and wore a plate of lead upon his brest. *Apelles* to get the fame of a rare Painter, drew the picture of *Alexander* so exactly, that the people said that *Alexander* which *Philip* begat, was *Alexander* the Great; but the *Alexander* which *Apelles* had limmed, was *Alexander* the greater. *Hadingus*, a King of the *Danes*, that he might excell in the Magicall art, he compacted with *Orbinus* the worst of spirits, and drank of sweet potions to infuse vigour into him for horrid attempts, and suffered himselfe by *Aragnoptus* and *Hastius*, to be carried down to hell it selfe, that he might learn there secrets unknown to any mortall men. Thus have I given you variety of examples, to shew you how industrious men have been to attaine to their desired aimes; and ends in severall kinds, and all these have I produced, to shame us in our religious designs, the Oratour, Philosopher, Actor, Scouldier, Musician, Painter, and Magician, do out-vy us in diligence and earnestnesse: oh that spirituall things were prosecuted with the like heat, that naturall, morall, or damned things are. *The children of this world are wiser than the children of light.* Wiser? nay activer. Oh that the great City had but as much service and sedulity bestowed upon it as a great project, or a great fancy; we have brains, and armes enough for other things, but here we have neither pregnancy nor prowesse; we think to save a great City without laying both shoulders to her support, or calling forth the two Master-workmen, Body and Soul, to do their utmost for her preservation; the great City hath not so much regard shewn her, as a great beast, or a great Faulcon, or a great Picture; oh how tender we are of these? how negligent we are of this? God may take pittie of the City, but we expresse little com-

*Navigare necessesse est, vivere non est.* Plut. in Apoptheg.

*Non seginor, quam si nullum accepisset vulnus, curare suo perfundus est.* Olor. l. 7. rerum Eman.

*Quemodo frigus non tolerem, cum nihil sim aliud prater frigus?* Elian. l. 7. Var. Histor. Sueton. de Nerone. Plut. Orat. 2. de fortuna Alexandri.

*Deductus est ab illis ad loca inferna, in quibus plurima arcana mortalibus incognita contemplatus est.* Joh. Magnus l. 2.



miseration to it; he may plead for it, but we do not intercede for it; he may say, *Should not I spare?* but we do not say, Oh that it might be spared; we would preserve it onely by looking on it, or talking of it, or putting up a formall motion for it; we do not fast as if we deserved not to eat bread till the City were in safety; nor weep, as if we had not teares enough in our eyes to lament the afflicted state of the City; nor pray, as if we would not rise up from our knees, till we had procured peace for it in heaven; or reform, as if we would not leave a guilt behind to curse the City: no we walk the City, and discern no breaches in it; we gaze upon the City, and behold not the sides of it cracking, we are blind in seeing her sinnes, and stupid in fearing her judgements; as if we cared not to have this pile of wonder pulled down, and this bright Diamond to be shivered in pieces; all Nations admire it, and we only slight it, or neglect it: This City doth wall-in recklesse Inhabitants, feed unthankfull guests, and hold out her breasts to unnaturall children, which are neither affectionate to her welfare, nor compassionate over her ruine, *Yet forty dayes and Nineveh shall be destroyed*, let it be destroyed; for we do not keep it from sinking or burning: If there were such a *Jonah* here, there would not be such *Ninevites*. What do we at the cry? how are we frighted at the threatning? It is a great City, but what great insensibility, indolency, and indevotion is there in it? When I read how the Heathens pacified their offended Deities, the *Athenians* digging up the bodies of the dead, as if their precedent sinnes had defiled *Delos*, and carrying them to *Rhenia* with this prohibition, that no man afterwards should either be born, or dye in *Rhenia*, for the sake of those cursed bodies that were there laid; *Zerxes* throwing his princely vessell, and a golden goblet, and a *Persian* sword into the Sea, because he had whipt the *Hellespont*. The *Romans* burning their Armour, Chariots, and Ships, as if they had put to much confidence in their own strength. *Agamemnon* offering his owne Daughter *Iphigenia* to *Calchas* the Priest, to be made an obation for all Greece at *Aulis*. *Belus* sacrificing his own children. *Heliopolis* sacrificing three of the purest men they could find in the City to appease *Juno*. The *mishtian* sacrificing every year twenty thousand Infants and children, that the incensed Gods might be reconciled to the City. I say, when I read this rising graves, burning of goods, and butchering of living souls amongst the Heathens, how am I astonish'd to see with what cheap sacrifices we would procure an atonement: in stead of digging up dead bodies, we will not dig up our dead sins; in stead of burning our goods,

we

Sabel. l. 6.  
Antid. 3.

Herod. l. 7.  
Alex. l. 3 c. 22.  
Eurip. in Iphig.  
Jerom. l. 13.  
com in Elay  
c. 46.  
Polydor. l. 5.  
c. 8. de invent.  
Jovius l. 34.  
Histon.

we will not incinerate our pleasures, in stead of offering up blood we will not offer up tears. Oh superficial pacification; Is this enough to mitigate an avenging God? Is this enough to unsnare, to extricate a great City? surely ye never law the City, or took the length of it, or measured the compasse and circumference of it, that are so scant and narrow in your devotions. Is this City so stiffe, that it cannot bow? is it so pleasant, that it cannot cry? is it seated in such a dry soyl, that there is no water in it? Oh sit upon *Ninevehs* ash heap, macerate your selves with *Ninevehs* fast, drench your streets with the water of *Ninevehs* Conduitt, or else this great City which hath been your great Triumph, may be your great Terror; ye may enquire for a gate to sigh at, and find none, or seek for a pillar to shed teares at it, and not any be left standing; what tongue can expresse, or heart conceive, the great misery upon the downfall of so great a City? *Art thou better then populous Ny?* Nah. 3. 8. *Art thou better then the great Nodubiy? and the great Church?* These are fallen before thee, and thou maist fall after them; where then is the City Scout? the City Remembrancer? the City Sollicitor? Oh the City doth look pale, fetch blood into her cheeks by your pitty; the City doth shake, prop her up with your Petitions: the City is sick unto death, cure her with your conversion. I do not wish you to fight and kill, I am no warlike man, neither have I any Martiall tongue in my head, but I wish you to plead, and pray, bring forth your right Artillery, make use of your proper weapons; the stout hands I call for, are supplicating hands; the bright harness I require, is the compleat armour of Righteousnesse. It is no field Ammunition which I press for, but Temple Ammunition; no Camp Ordinance, but Closet Ordinances; Oh that the Penitent were discharging with his eyes, and the Supplicant shooting with his lips; that we had some hearts edged with repentance, and some tongues sharp pointed with Devotions; the Souldiers that I desire are Intercessors, and the Captains that I long for, are Advocates; and would to God I could gather these Companies together, summon in all the Trayned-Bands, see ye all stand in bartel-array; that the ranks of Converts would discharge, and say to God Almighty, Oh wash away our blood, and raise us not in vengeance, for *it is a great City's* cause not thy anger to fall upon us, for if thou beest offended, multitudes must feel thy displeasure, *it is a great City's* break us not with thy tempest, for if this storm doth dash us, many must be soaked in ruine, *It is a great City:* sit not the house, for vast heaps must be riddled. *It is a great City:* put not the Cup of astonishment to our mouthes, for numbers are to be drunk with this fatall bowl.

It

*it is a great City;* cry not an utter destruction, for this line of confusion must stretch far. *It is a great City;* smite not the great house with breaches, and the little house with clefts, for a cluster of goodly Fabricks must then be battered, and shattered, *it is a great City.* Oh what great affection, great pity, great care, great zeal ought we to use for this *great City?* we had need to bring forth our strongest shore to underfet this building, and lay down our whole estate to redeem this Jewell. Citizens then, where are your City-bosoms, your City-bowels, your City-grones, and your City-cries? Oh the great pride, riot, lust, oppression, malice, perfidiousnesse, apostacy, heresy, and blasphemy of this City, doth require a Catholicon, a composition of all penitentiall ingredients to purge out the severall noxious humours out of this diseased body. Great sins, and great judgements do necessitate a great Repentance. Broken hearts, where shall I feel you? trickling eyes, where shall I see you? penitent Petitioners, where shall I hear you? Are ye at ease in *Sion*, when the gates of *Sion* are ready to lament? are ye with *Sampson* asleep in *Dalilabs* lap, when the *Philistims* are upon you? No, sigh in the Temple, that ye do not sob in the streets; grone in your closet, that ye do not roar in the fields; wash the City in tears, that it be not washed in blood; oh let there be some zeal to free you from flames, some repentance to prevent ruine. Prepare to meet thy God oh *Israel*. Gather your selves together, yea, gather your selves, oh Nation not desired, Before the decree come forth, before the day passe as the chaffe, before the fierce anger of the Lord come upon you. Remember that it is a *great City*, and that there is a great danger; therefore expresse a great humiliation. If ye have any remnants of grace, any reverence to Gods Laws, any sense of sin, or dread of a confounding God, consider, and correct; try and cleanse; weep, and reform. God would have pittie, if ye would but soften the bowels of his compassion, hee would spare, if ye would but prepare for mercy; but ye must be fervent Petitioners, for it is a great blessing ye expect, ye must be serious, and solemn Converts, for it is a great City, that you wish to be spared. Should not I spare *Nineveh*, a *great City?*

That.

Now let us come to the eminency. *That, that great City. That,* that is that *Paragon*, and *Gemme* of Cities, *This is that disciple,* Joh. 21. 20. *so this is that great City;* For name all the Cities, that ever were in

in the world yet was there ever any that was greater than *Nineveh*? No, former times had not the like, nor later times the equal. Former times had not *Thebes* in *Egypt*, that opened ah hundred gates. *Corinib*, that with her strong Castle built upon the *Acro-Corinib*, was called one of the fetters of *Greece*, *Telesine* which contained in it once 16000 Families. *Carthage* w<sup>ch</sup> was 21 miles in compasse. *Babylon*, which amazed *Alexander* to see her stately walls, her pensil gardens, which seemed to hang in the Air, her artificial groves, where trees grow without any earth seen about them, her lofty Castle and miraculous kind of bridge built over the *Euphrates*. *Rome* which built so loftily, that *Augustus Caesar* was enforced to make a Law, that no man should build above seventy foot high: which was so large, that it contained in it seven hills, 37. gates, and 400000 men under the Cense, and so full of rare spectacles that it was accounted an earthly blisse to see *Romam in flore*, *Rome in her flowre*. Yet none of these Cities in their greatest lustre were able to stand in competition with *Nineveh*. The Cities of former ages could not, and the Cities of these present times cannot. I confesse, I read of many excellent Cities in these daies. *Odia* in *Siam* is said to have above 40000 Families. *Calecut* in *Malabar*, doth stretch out three full miles in length by the Seashore. *Mandao* is so large in compasse, and so full of all manner of provisions, that it held out a siege by the space of twelve years, against all the forces of *Miramodus*, the great *Mogul*. *Gambai* is reported to have in it 800000 persons. *Nanquin* hath in it, beside large numbers of people, ten thousand ships, which are able with the Marriners that are to go in them, to make a goodly City. *Quinza* honoured (as it is reported) with 12000 bridges, and a lake in the midst of the City of 30 miles compasse, with two Islands, wherein are gorgeous houses, & magnificent Palaces. Grand *Carre* built where *Memphis* once stood, or nigh to it, which hath in it, as some Historiographers write 18000 streets, insomuch that *Sel mus* the great Conquerour was three daies in passing them; hrow and such numbers of people that they count it nothing in a great plague every seventh year, if they lose but 300000 in the year. *Hispua*, now called *Cashin*, which the proud *Persians* do call *Half the world*, and say, that the compasse of it cannot be rid about on horseback under lesse time, then a whole day. *Musco* that wooden City, which hath in it sixteen Churches, and the Princes Palace with seventeen Turrets, and three great Bulwarks, and 25000 Souldiers for a constant guard. *Cambalu* (the seat of the Crim Tartar, who is called the *Shadow of spirits*) which is said to be 28 miles in compasse, and hath in it a mighty confluence of merchants, insomuch

Archbishop  
Abbot.  
Dr. Heylin.  
Mr. Purchas.  
Mr. Hackluit.  
Sr. Ed. Sands  
Mr. Lithgoe.  
Thevet.  
an old history  
of the West In-  
dian Conquest  
by Ferdinando  
Cortez, and  
Pizzarro.

Ecc

that



that there are said to be 10000 Carts to have come formerly every year laden with silks from *China*, and besides other Inhabitants it is reported to have 50000 Astrologers in it. *Vienna* famous for beautifull Temples, stately Monasteries, and a magnificent Palace for their Emperours, but it hath in it no great quantity of ground, nor multitude of Inhabitants, but as the Court doth replenish it. *Paris*, which is said to be ten miles in compasse, and hath in it lofty, and curious buildings, and 600000 Citisens, besides Souldiers and Schollars; of which last there are a multitude, by reason of their 55 Colledges. *Sevill*, which is said to be six miles in compasse, and hath many excellent buildings, Churches, Monasteries, Princely houses, and a goodly bridge over the River *Betis*, and indifferently well peopled. *Constantinople*, where the spread Eagle was first plumed, and flew out of her nest into the Imperiall Armes, and that not onely here began to look towards the East and West, but chiefly because when *Constantine* had resolved to build a glorious City, and had laid the foundations of it in *Asia* (some say, in three severall places) the Eagles would not suffer the Workmen to go forward, but took up their tools in their bills and claws, and carried them to *Byzantium*, where this glorious City was built; glorious it was once, and something now sightly, be it but for the Mosques, State-houses, Almes-houses, and the Seraglio. *Tlascalan*, which is a goodly City in *Guaftacan*, of large extent, and so shining afar off, that *Ferdinando Cortez* thought at the first sight of it, that it had been built all of pure silver. *Mexico*, which is in *Tremistatan*, six miles at least in compasse, and had in it about 70000 Families, and a goodly lake joyning to it, whereupon there were wont to be 40000 Canaues fishing, and all the banks of the Lake spread round about with fair Towns. *Cusco*, which hath in it one of the goodliest Market-places in the world, and highly decked with rich, and sumptuous buildings, for every Courtier was commanded there to build a Palace, and the whole City seemed to be nothing, but a large Chest heaped up with silver, and gold. *Imperiall*, a City in *Chile*, which was able once to set out 300000 Souldiers against their Enemies. *El Dorado*, the greatest City of *America*, some say of the world, full of Gold in Coin, golden Plate, and Armour, a City so big, that *Deigo Ordaz* was a day and a half travelling before he came to the Kings Palace. Yet none of these Cities in their greatest glory, were able to equall beams of Majesty with *Nineveh*; no, I have gone a large peregrination to visit all the chief Cities in the world, but when I would shew to you the nest of the Phoenix, I must carry you back to *Assyria*, and wish you to turn your eyes upon *Nineveh*.  
What-

Whatsoever it is, it was the Prince of Cities; *That great City.*  
**Great** for the Founders, for *Ashur* departing from *Nimrod* for his great cruelties, came hither, and laid the foundations of this City, which not only the Scripture doth witness, *Gen. 10.* but it is confirmed by the testimonies of many learned men. And *Belus* his Son added something to the glory of it, for he after he had subdued so many Countries, that his subjects made him a God, and offered the flesh of their Captives to him for a sacrifice, out of great depredations he bestowed much cost upon the City. But it never came to perfection, till the time of *Ninus*, who reigning 52 years, and being a Prince of invincible courage, and happy success, joining with *Arius* he vanquished *Pharus* the King of the *Medes*, and crucified him, and some say he killed *Zoroastes* (though *Volateran* say, he dyed with the flashes of lightning) howsoever certain it is, hee won his Country of *Babylonia*, as he did *Armenia*, *Arabia*, and *Lybia*, and grew to be such a mighty Prince, that the *Caldeans* called him *Hercules*, and the *Assyrians* *Jupiter*; now this *Ninus* coming home full of prey to this *Nineveh*, after hee had built three Temples in gratitude for his victories, one to *Belus* his Father, another to *Juno* his Mother, and the third to *Rhea* his grandmother, to the perpetuall eternising of his name, he bestowed all the rest of his vast treasure upon this City, which was to be called after his own name *Nineveh*, of *Ninus*, though some call it *Ninoe*, and *Eusebius* *Nisibis*, and the better to beautify the City, he caused all his principall Artificers and the flower of his Nobility, to come and build here, so that it became at last the splendour of *Assyria*, and the Wonder of the whole world. It is true, many learned writers do hold *Ashur*, and *Ninus* to be the same person, yet by the judgement of very choise Authors, the contrary is maintained, *Strabo* saith, that *Ninus* raised up his Fathers little town to be the head of an Empire. *Pezelius* out of very good Antiquities doth affirm, that it may be safely held that *Ashur* gave but the beginning to the City, and that *Ninus* set it up in perfect beauty. Yea, it was *That great Conjurour*, that made it *That great City*; And that it was such a City, I shall make evident, not only from forced derivations, by which some Criticks would assert the excellency of the City, as *Nin-veh* of *Nave*, *Fair*, or of *Nava*, full of habitations, or from glorious titles, as

1. That it was called *Megalopolis*, *The great City*, or *Rahaboth*, *The peopled City*; but I make it evident from that cleare testimony of Scripture, that it was called a *Great and excellent City*, or an *exceeding great City*, that is, a *matchlesse City*. In the Original, it is a *City to God*, or a *City for God*, as if it were fitter for God, than man to dwell in it; the first-born, the first-

fruits

Jeron in Loc.  
Hebr. H go  
de S. Victore.  
Pez. Lin Mel-  
lis. Histor.  
Arius Monta-  
nus. Graunay.  
Hervin.

Sabell l. 1.  
Enclid. 1.

Euseb in  
Chron.  
Coastis undi-  
que viribus, et  
his que ad tan-  
tum opus specta-  
rent urbem  
condidit. Diodor  
Sic.  
Euseb. in  
Chron. B. d. in  
Gen. l. 9. 62.  
Aug. de civi-  
tate Dei. l. 16.  
cap. 3.

Paterna op-  
pidulum, caput  
Imperii statuit.  
Strabo. l. 6. 45.  
Ashur initia  
ejus civitatis  
cepisse, quam  
postea Ninus  
ampliore, et  
augustiore rem fe-  
cit. Pezel. in  
Mellis Histor.  
de Chald.  
Perf. Græc.  
Monarch. usq.  
ad Romanos Na-  
va habitavit.  
Jonah 3. 3.

Arias Mont.

fruits were Gods, and why not the first City? it is called a City for God, as if it were of an heavenly kind of magnitude, as Cedars are called *the trees of Gods*, for their procerity and loftinesse; the lofty Cedar, and this lofty City.

Secondly, It is *that great City*. From the duration of it? What City upon earth had such an uninterrupted felicity as *Nineveh*? No, *Athens*, *Thebes*, *Constantinople*, and *Rome* it selfe, though they shone brightly for a time, yet they had their City-eclipses, strange variations and changes, by direptions and rapines, yea sad alterations both of Governours and Government. But this City had no such hurles and state-Hericanoes; but it continued in a quiet, peaceable, and flourishing condition, some say for 1500 years, others for 1400, and all agree for above a thousand; a City that had never feaver, nor convulsion, epilepsy, nor palsey, in such a long decourse of Ages, how must it needs wax, and thrive to the height of greatnesse?

Some call him Belochus.

Thirdly, It was *that great City*, for the vast wealth that was found in it, for *Belus* joyning with *Arbaces*, (some call him *Arbactus*, and *Arbajus*) being present at the taking and burning of the City, begging of *Arbaces* after the sacking and rifling of the City, to have barely the ashes of the City to be bestowed upon him, which at the first was freely granted him, he found such infinite store of gold and silver in the ashes, that it raised him to an incredible estate, there being an hundred millions of Talents in gold, and a thousand millions of Talents in silver, found melted in the Palace of *Sardanapalus*, besides the heaps of such coyn that was gathered up in the severall corners of the City. Well then, for *that great Treasure*, let it be *that great City*.

Fourthly, *That great City*, for the great emulation that was born against it; for was not the eminency of *Nineveh* accompanied with much envy? Yes, there were many that did maligne the honour and greatnesse of it, and amongst the rest, *Semiramis*. This *Semiramis*, from being a base child, as some report; from being an exposed child, as most averres; by the mercy of shepheards was taken up, and fostered till she came to ripe years, when appearing to be one of peerlesse beauty, she was presented to the Viceroy of *Syria*, who being rapt at the sight of her, received her very joyfully, and thankfully, and within a short time he married her to his eldest Son *Menon*. The Viceroy being summoned to wait upon *Ninus* in an expedition, He, and *Menon*, and *Semiramis*, went along together (according to the Eastern custome) into the Warres, where *Ninus* casting his eye upon this *Semiramis*, he thought her too rich a Jewel for a subject to wear, and took her home

to

to his Cabinet, yea forced her, and wrested her from *Menon*,  
(for which he strangled himself) and made her his princely  
Bride and bed-fellow, being enamoured upon her more  
than he was upon all the other rare beauties which attended  
on him, or were his amorous eye-marks, or his lustful Bath.  
*Semiramis* seeing her perfect conquest, that she had the Vi-  
tor himselfe in fetters, made use of her opportunity and  
authority; she secretly therefore envying the glory of *Nine-  
veh*, and ambitious in her selfe to raise up a Pile of her own,  
that should out-beam *Nineveh*; she begged this boon of *Ni-  
nus*, that she might have liberty to build a City her selfe, her  
Prince being wholly at her devoyre, and not able to deny her  
any thing, he granted her suit, and furnished her with trea-  
sure to build where she would, and what she would, she in-  
stantly fixeth upon *Babylon*, and bestowed so much cost in  
building, that she thought to make it the mirrour of Archi-  
tecture, and the Nymph of Cities. Indeed the walles she made  
so admirable, that they were esteemed as one of the wonders  
of the world; in the rest of the buildings, her pride and am-  
bition had radiant reflexes. But because she saw that she had  
a restraint in her boundlesse desires, so long as *Ninus* lived;  
therefore she presented a second Petition, and that was, that  
he would give her leave to step out of the Bed-chamber into  
the Throne, and to raig as absolute Prince for some short  
time: some say, it was but for one day, others for two, others  
for five; *Ninus* infatuated with passionate affection, subscri-  
bed that Petition too; oh fatall thing for a Prince, for to de-  
liver the Scepter out of his hand, or to give away his Crown  
for an hour! for *Semiramis* in this stint of Government, be-  
fore the last minute of her command was expired, got her  
Husband to be made away, and murdered; Oh prodigious  
new Prince! what mischief may be done in the space of a  
few punctilioes? Well, *Semiramis* being footloose, wading  
through her Husbonds blood to the bank of Principality; she  
dedicated all the treasures he had left her, to the shrine of *Ba-  
bylon*; *Babylon* is decked and adorned with all the Jewels of  
the Crown, which she could spare. But because vast expen-  
ces will drayn even Princes Coffers; for where the Vessell is  
alwayes running, at last it will be drawn out to the dregs,  
therefore *Semiramis* finding a decay of riches, she goeth  
forth to dig in the Gold-mines abroad. She mustereth up an  
Army, and marcheth forth with such a Besome of Souldiers,  
that she was able to sweep all the earth as she went, in that  
expedition she conquered the *Ethiopians*, and returning back  
with fame and spoil from that place, she invaded the *Sagdi-  
ans*, *Hirouians*, *Parthenians*, *Arachosians*, *Araspians*, *Parmise-*

Some say *Nim-  
rod* began the  
building of  
*Babylon*; that  
*Semiramis* en-  
larged it, and  
*Nebuchadnezzar*  
perected  
it. Others do  
say, That *Se-  
miramis* was  
the principall  
person to ad-  
vance the glo-  
ry of *Babylon*,  
and brought  
it in her dayes  
near to per-  
fection; for  
*Berosus* l. 4.  
doth write,  
that *Nimrod*  
built only the  
Tower, & not  
the City, nec  
designatam ur-  
bem fundavit.  
And he affirm-  
eth (if any  
credit may be  
given to him)  
that *Achuchad-  
nazzar* built  
only a new  
City joyning  
to the old, and  
as *Scaliger*  
notes upon  
the fragments  
of *Berosus*, saith  
that there he  
built his state-  
ly Penfile  
Gardens to  
satisfie the de-  
sire of his wife  
*Ninurir*.



Semiramidis  
exercitus habuit  
contra Indos pe-  
ditum, ut Ctesias  
tradit, per decies  
centena millia,  
equitum millia  
quingenta, Cur-  
sus ad millia  
centum erant to-  
tidem numero  
homines super  
camelos cum  
gladiis cubito-  
rum quatuor.  
Naves divise ad  
duo millia, quas  
cameli defere-  
bant. Diod.  
Sicul. l. 2. c. 5.  
Sabellicus lib.  
9. c. 5. Polixen.  
l. 8. Suidas with  
some alterati-  
on doth thus  
relate it,  
πρεσβυην μν-  
ριαδας δηναι,  
ἐπικυβερ-  
ητας δὲ ἑ-  
κατὸν, ἀπε-  
στειμένους δὲ  
ἀφ' ἡμετέρας  
μυρίαδας, ἀν-  
δραγιστῶν  
καμυλῶν ἑ-  
στὶ ἀν' ἑκάδ' ἑ-  
κατά, μυρία-  
δας ἑκατο-  
βύτας δὲ  
βόων ὁμοτέ-  
λῳ ἑστὶ  
τριάκοντα μν-  
ριαδας. ταῦτα  
δὲ ἐν βασι-  
λεὺς ταῦτον  
γὰρ οὗτοι τρι-  
χίλιαι.  
Semiramis Af-  
ricorum Regi-  
na, cum mortem  
insulare oraculo  
cognovisset, filio  
omnibus pra-  
estitisse patere ju-  
ris, repetit dispa-  
ruit. Diod. Sic.  
l. 2. c. 5. Ni vit  
sepulchres of the dead. Semiramis is now laid in her Tomb, but  
mahus, & ante  
insatiabilis esset,  
locos mortua-  
um non moveret, Plut. in Apoph.

dans, Charismans, Dahans, Sacans, Arriahs, Atilans, Dastians, Branchidans, &c being victorious in all these places, she brought home the wealth of all the se Countries, as a present to Baby-  
lon, but when Babylon had finged up all the largesses of her Royall bounty, she doth carry her Purse againe abroad to be filled: Her next trace was to India, and thither she carried such a dreadfull Army, that not Turnelain, Gengis, Pompey the great, Augustus the mighty, the great Cham, the great Turk, the Mogul, the Emperour of China, Metaxama, Atubaba, no nor Zer-  
rah the Ethiopian, or Zerxes himselfe (or any that I could read of) ever appeared in the field with such pompe and power; for she had in her Camp three millions of footmen, five hundred thousand horsemen, an hundred thousand Cha-  
riots, as many Camels, whereupon men rode with swords of four cubits long, and as many Camels and Horses to beare burthens, and to go upon errands, and as many Elephants, which some say were natural, others artificial, and two thou-  
sand ships carried upon Camels backs, to convey her Souldiers over Rivers; other say their number was ten thousand. With this puissant and formidable Army, she passed over the River Ganges, and entred into the Dominions of Staurobates, King of India, most valiantly encountred; defeated him, and harrassed all his Country. Some indeed do say, that Stauro-  
bates did meet her upon the banks of Ganges, and there drow-  
ned most part of her Army, and slew her, so that she was ne-  
ver after seen; but this is but a confident and groundlesse as-  
sertion, and cryed down by the unanimous consent of the most authentique writers, who avouch that she entred India, dispersed, if not killed Staurobates, and returned victorious; the place of her death was not at Ganges, but at Bactria, where she being warned by an evident token, that she had received at the Oracle of Jupiter Haman, that the time of her death drew nigh; she called all her Captains and Commanders about her, causing them to swear allegiance to her Son, and so re-  
signing up the Empire to him; She did not vanish out of their sight as Diodorus Siculus saith, but fairly in the presence of them gave up the Ghost, and that may appeare by the Tomb which she left behind her, and the Epitaph that she her selfe caused to be engraven upon it, which was, Here lyeth Semira-  
mis the Great, whosoever will open this Tomb he shall find treasure e-  
nough, which Darius (some say Cyrus) attempting, he found nothing but a Paper with these words in it, If thou wert not an  
evil man, and insatiable of gold, thou wouldest not have disturbed the  
sepulchres of the dead. Semiramis is now laid in her Tomb, but  
so long as she sat in her Throne, she reigned for Babylon, and  
fought for Babylon, Babylon had her eye, and her tongue, her  
head

head, heart and hand; and though *Babylon* were once an undutifull handmaid to her: for in her absence she rebelled against Her, the news of which being brought to *Semiramis* as she was combing her hair, she took it so offensively, that she vowed never to dresse her head, till she had reduced her to obedience; which she really performed, for half dressed as she was, she marched away, and laid such a strict siege to the City, that in time she brought down her haughty spirit, and made her upon her knees to beg pardon. When she had thoroughly humbled her, and severely chastised her, setting up her Picture in a Pillar of brasse with her hair dishevelled in memory of that rebellion, she renewed her affection to her, and made her once more the Minion of her favour, dropping down bounty to her, as if she would gild her with honour. But when she had expressed towards her all the munificence, and magnificence, which could be devised, she could never dresse up this younger sister to be trimmed like feat *Nineveh*; no, she had priority of her in beauty, and in excellency; for *Nineveh* had fifteen hundred Turrets in it, and *Babylon* had but seven hundred: *Nineveh* was 480 furlongs in compasse; *Babylon* not above 380. *Nineveh* was in breadth 190 furlongs, *Babylon* not above an 100. *Nineveh* was a City of three daies journey, *Babylon* (so far as we can read) not a daies. Besides the largeness of the streets, and the beauty, and numerosity of buildings in *Babylon* were nothing comparable to those in *Nineveh*; so that though *Babylon* was fair, yet not able to match faces with *Nineveh*; no, *Babylon* was a great City, but *Nineveh* was That great City.

Though *Babylon* did excell *Nineveh* in the strength of the walls, and in the bridge over *Euphrates* which was 5 furlongs long, and in two Palaces, the one at the West end of the City being 40 furlongs in compasse; and another at the East end 30 furlongs in compasse, and

in an Obelisk, or Spire, which was an 150 foot high, and 14 foot thick; yet it was not half peopled so much as *Nineveh*, because as *Q. Curtius* saith, that but 90 furlongs of it were built, the rest of the ground being allotted to Vineyards, and tilth, to maintain them in a streight siege.

*Nulla urbs tanto ambitu, tantove murum magnificentia constructa est. Unde condidit non aqua laterum dimensione, nam duæ muri partes longiores fuerant reliquis. Horum latera quodque longitudine stadiorum centum, quinquaginta, breviorum vero stadiorum nonaginta. Quæ muri distensione ambitus stadia complectitur 480. Diod. Sicul. Ninsynga ex Nineveh est, imperat Gordialis, Mygdonibus, Arabis, Syris multis intra, et trans, Euphratem. Stratus, l. 6.*

Fifthly, That great City: For the great testimony, that it hath from the most approved Authors. *Diodorus Siculus* doth say, that No City was built with so great compasse of ground, or magnificence of walls; *Strabo* doth say, it was a mighty City, and ruled far and nigh, namely, over the Gordians, *Mygdonians*, *Arabians*, *Syrians*, and over many Countries within *Euphrates*, and beyond *Euphrates*. *Carolus Stephanus* doth say, that it was so extended in situation, that under three daies, a man could not have the full sight of it through Streets, and Lanes, and that it was the most peopled place in the world, and the most delightful place to behold, through many curious Artifices, and rare Adornments, which the Citizens, and *Assyri-*

*Hac totius terra  
imperium, olim  
magna pompa,  
maximisque  
viribus nulli  
pollica regi  
aquadum te-  
nuit. Ar. Mont.  
Scimus illum  
non modo simi-  
lem fuisse ma-  
gis viribus,  
quales hodie  
multa in Euro-  
pa sunt, sed supe-  
rasse omnia, que-  
cumque precipu-  
um nomen ob-  
tineret. Calvin  
in 4. Jonx.  
Cui per magni-  
tudine neque  
fuisse antea,  
neque esset futu-  
ra. Ribera in 3.  
Jonx.*

an Prince had set up to their honour, and except the River Tigris (for might it that it was built, and not to Euphrates, as some hold) should injure it by some inundation (but it did by casting down a great part of the wall in the reign of Sardanapalus) it were in itself inexpugnable, and impregnable. But we found this to his cost, for he was enforced to besiege it three years, and he had never taken it, but for the rising of the River. *Isidorus Monachus* saith, that the height of the walls was an hundred feet in height, and the breadth of them so large, that three Carcs could go abreast upon them, the Towers were a 500, and two hundred feet high, so that it was such a stately City, that it commanded the Empire of the Earth, to which none was yet equal either for Pomp, or Force. *Calvin* saith, it was not like to any Cities in Europe, but it did exceed them all, which of them forever have had the greatest fame, and renown. So that now ye see what is spoken here by the Spirit of God concerning Nineveh, is no hyperbole, as when we say that a thing is whiter then snow, sweeter then holly, clearer then the Noon-day; No, man may have his nimieties of expression, his diffuseness, redundances, superjections, and transfluences of speech, but the Scripture doth not blandidish, overphrase, extra-fame any things truth it self cannot falsify. Nineveh here hath from God but her just commendations for it was singular, and supreme, a great City, and That great City. Should not I spare Nineveh, that great City?

From hence observe, that Eminency hath an eminent respect with God Almighty, he is loth to pluck down that City, which he hath suffered to rise up to the height of greatness. Jerusalem was become a prime City, the joy of the whole Earth, the perfection of beauty, & how doth our Saviour weep, when he looketh upon Jerusalem? weep? why weep? what, is he offended at such a delectable object? do the Towers, or the Bulwarks, the Fort of Sion, or the Temple grieve his eyes? no, he doth weep, because he was to shed the first tears, but Jerusalem ere long was to weep her self blind, to weep her self dead: it was an antient City, and she was now crumbling away to her first dust, it was a great City, and she was now demolishing to her first stone. yea, Not one stone shall be left upon another, the very thought of her misery makes our Saviour cry out, *Ob Jerusalem, Jerusalem, thou hast killed the Prophets, and stoned them which were sent unto thee: that blood will fetch out all the blood in thy veins, those stones will dash out thine own brains: thou wouldst not be gathered, therefore thou shalt be scattered; thou wouldst not come under my wings, therefore thou shalt fall under other Nation's claws: thou hadst an house, but thy house shall be left desolate unto thee:* Thus ye see that though Jerusalem had been the Curthroat, and Executioner of his Prophets,

phets, yet because she had been a place of eminency, it cannot but grieve him to see how shee hath brought this blood of Martyrdome upon her self, to gush to death with the blood of revenge, and how her stones of persecution will be the stone-heap that will crush the head of a whole City with direfull curles; Christ cannot think of this accident without groines, nor look upon this sad fate without tears. Ephraim had been another famous City: & how is God pained to the heart to behold Ephraim in danger? When Ephraim spake, there was trembling, sure I am, when God doth speak against Ephraim, there is trembling. Ephraim is joined to Idols, let her alone, alone? how long? see how soon God doth renew his presence, and pittie to Ephraim. Thou hast gone, saith God, to the Assyrians, and sent to King Jareb, and these could not heal thee; But what shall Ephraim be without remedy? these cannot heal thee, shall none heal thee? yes, alas sick Ephraim! if thou wilt, thou shalt not yet fester to death in these wounds, I (saith God) offer to be thy Physitian. Oh Ephraim what shall I do unto thee? Hof. 6. 4. He will teach Ephraim his own, shame him in his exorbitances, represent to him, what a mixed piece, and a clammy patch he is become, a meer Time-server, and Newter, Ephraim is mixed amongst the people, a cake not turned. Hof. 7. 8. yea, he will call him simple to his face, Ephraim is a silly Dove without heart. v. 11, yea, and he will plead kindnesse to him, ask Ephraim, if this be the fruit of his affection, instruction, protection? Oh Ephraim did I never do thee any courtesies? was I never usefull, and beneficiall to thee? yes, I taught Ephraim to go, taking him by the armes, I drew him with the cords of a man, with the bands of love, and I was as one that took off the yoke from his jaws, and laid meat unto him. Hof. 11. 3. 4. Thus God will hint deflection, accuse of folly, and intimate favour, he will counsell, and chide, admonish, and rebuke, rather than he will repell, and reject; he will never leave, till Ephraim leave old strayings, and come to new tracks, till Ephraim shall say, What have I to do any more with Idols? I have heard, and observed him, I am like a green firr tree, from me is thy fruit found. Hof. 14. 8. yea, when God is constrained to be rough against Ephraim, how is it as if a Father should dishinherit, or tear out the bowells of his own heir? Is Ephraim my dear Son? is he my pleasant child? since I spake against him, I earnestly remembered him still, therefore my bowels are troubled for him. With such a heavinesse (if ever) God doth deliver up Ephraim to judgment, shake down his walls, bring the yoke of captivity into his streets. Oh Ephraim, how shall we part? how shall I separate my heart from thee? thou hast done much unto me, yet Oh Ephraim what shall I do unto thee? There is a saying in the

Jer. 31. 20.



sixth of *Micah*. 9. That the Lords voice cryeth unto the City. What City? What cry? A City saith God, that I have fetched the stones of it out of a far Country; for, I have brought you (saith God) out of the land of Egypt, and redeemed you out of the house of servants; yea, I appointed Master-workmen to go along with the materials, and advance the building, I sent before thee Moses, Aaron, and Miriam, v. 4. and I yet further preserved the quarry-pieces, whereof the City should be framed, by might and miracle, that they might not be sealed upon, scattered, and dashed in pieces by the way; for Oh my people remember, what Balack the sonne of Moab consulted, and what Baalam the son of Beor answered him from Shittim unto Gilgal. Thus farre I have gone for this City, nay I never left it till in despite of all opposition, and maugre all practisings against it, I raised it up to be the glory, and astonishment, the Mirrour, and Terroure of all Nations, that it might be called the auspicious City, the City of vigilancy, and vowes, of prospection, and provision, that ye may know the righteousness of the Lord. This is the City, now what is the cry? to call in Invaders to assault it? or Conquerors to fetter it? No, to call up a prudent person, to acknowledge the founder. The man of wisdom shall see his name. But what such need of this cry? or this man? What? great need, for the City is ready to be carried to the Correction-house, to be led to the whipping-pillar, for there is a rod prepared, and the hand lifted up to strike; danger indeed, what shall procure the deliverance? is there any meanes left to keep the City from the lash? Yes? saith God, if the City hath but a good ear, she need not fear her back; she shall not suffer, if she can but hearken, or feel the Rod, if she can but listen to the Rod, therefore bear the Rod, and who hath appointed it. Thus ye see how the City is tutored, that it might not be tortured; and admonished, that it might not be abolished; and directed, that it might not (as they call it) be Disciplined. What endeavour is there to propulse judgement? to avert vengeance? to save the City from the Rod? not the Lords yerk first scourgeth the City, but the Lords voice cryeth unto the City. If it be an eminent City, there shall an eminent Cry be made unto it. *Corazin* and *Bethsaidah* were great Cities, for great things were done in them; great things have their large commensurations, they will raise up Cities to be quantitative, according to the proportion of their favours, the moyety and degree of their excellencies have an accrement; spirituall Prerogatives mount Cities higher then the spires of their buildings; and the highest verticals of their ingenious and prosperous negotiations. Now then *Chorazin*, and *Bethsaidah*, great things are done in you; ye are great, but doe ye con-

continue great? are there great things done by you? doe ye not lessen your greatnesse? minorate your extensions? diminish your expansions? Yes, (saith God) it doth grieve me to see how great things are deampled and dismagned amongst you. But is there not a great reckoning to be made for the neglect of these great things? yes, remember if ye be not great Proficients, ye will be great Sufferers. I would not have you be so, why will ye be so? what, *Corazin* and *Bethsaida*, Grandees in gifts, and Perpusilloes in fruits? this is to turn white into black, light into darknesse, augmentation into diminution, great into little. Away ye lean-sides, and take heed ye Skeletons; if this be your temper, your distemper, your exsiccating, and your exsuccating yourselves, your growing backward, or growing downward, I fright you ye thin-skins, ye little-doers, I denounce a wo against you, *wo be to thee Chorazin, wo be to thee Bethsaida*. Wo? is this the Dialect of appreciating? is it the accent of your God, which doth respect eminency? yes, God is respective, though he be minatory; for he is minatory, and yet monitory; he doth but denounce the woe, but not execute it; threaten it, but not inflict it: I hear the crying of a woe, but not the flying of it; Christ doth awaken, but not afflict; terrifie, but not confound: let *Chorazin* and *Bethsaida* but yet do their great things, & the great curses are gone; if they be as good, if they be but better then *Tyre* and *Sidon*, they shall enjoy still these great things: I tell them what they should have done, and are *Chorazin* and *Bethsaida* undone; if these things be yet done? no, fruitfulness maketh the head of the Axe to fly off, if they can but repent in the sackcloth and ashes of *Tyre* and *Sidon*, *Chorazin* and *Bethsaida* need not fear this woe to strip them, or burn them. Rom. 11.

That great graffe that was put into the Olive-tree, is it readily torn out again? no, the Olive-tree, though bad enough a great while, was not presently destroyed, no more shall the graffe if it hath any sap in it. It is not said, be faint-hearted, and despaire; but *be not high-minded, and feare*. It is not said, Lop off this graffe, but, *boast not thy selfe against the branches: Do not say that the branches were broken off, that I might be grafted in; but being grafted in, see that thou dost fructifie more then those withered branches*. Then whatsoever sentence was upon the dry, dead Olive-tree, yet this is none of thy doom, if it be not thy guilt; I have grafted thee in, and I would bark and stock thee in: consider, I do but handle the graffe, I do not hew it; fear not their excision, if thou dost not feel their barrennesse; for, *Behold the severity of God towards them which sell, but towards thee goodnesse, if thou dost continue in thy goodnesse*, Rom. 11, 22. See what great advising there is, to keep a great graffe safe.

safe. Ephesus had a great golden Candlestick, and is it quickly removed? no, *I have something against thee, but it is, that I might have nothing against thee. Thou art fallen from thy first love, canst not fall to thy first love? renew thy affections, and suspect no afflictions. Repent, and do thy first works, and thy first privileges are as sure as ever.* So that God doth but shake the Candlestick to settle it; Gods hand trembles, when he should remove a golden Candlestick, let it have at last but bright, and pure light in it, and God will as soon remove out of his Throne, as remove a golden Candlestick. So then, there is an eminency of tuition attending upon every thing that hath in it eminency. He which is that one chiefe good, that hath in him all particular good; yea, which is that one thing, which hath in him all things; will he not universe every particular of his owne kind? or preserve that one thing, which hath in it the most things? he which is great without quantity, will he not support those things which are risen up to the greatnesse of quantity? He which cannot be conceived so exactly, but there is something in him surpassing mans understanding; who is so absolute, that he is incomprehensible; will he not retainne those things in their due honour, which do surpasse, and have a recedency from other things of the same nature? He which doth order all things by the same power with which he did create them; when he hath created a thing great, will he not uphold it in that greatnesse? yes, with him is the greatnesse of excellency, *Exod. 15. 7.* Therefore he will have the greatest esteeme of those things, which have in them the greatest excellency. He is the most high God, *Gen. 14. 10.* to shew that the most high things shall have from him the most high respect. Can a Maid forget her ornament, or a Bride her attire? *Jer. 2. 32.* Can a Maker forget then his ornament? or a Bridegroom forget his marrying vest? Muleasses at the taking of the Castle of Tunes, grieved to see the rude Souldiers trample under foot the rich colours, and costly perfumes: So it doth grieve God to see any one undervalue that which is choise; therefore he will not underprize it himselfe. Thou wilt not willingly break a rich Glasse, throw away a Pearl, rend a Robe, God then will not readily destroy that which is precious. No, if a thing be worthy, it is fit for Gods eye; if it be great, it is fit for his preservation. As it was said of Titus that noble Emperour, That he had rather perish himselfe, then destroy. So God will as soon part with his essence, as his compassion. He will bear long, before he will deface, and have his long sufferance, tryed to the height, before he will make a wast of eminency. There is not that great Ruler, or that great Nation, or that great Church, or that great Saint, but he

*Unus universans.* Justin.  
*Mart. qui est unum omnia, non servet unum quod habet plurima?*  
*Sine quantitate magnum.* Aug.  
*de Trin. l. 1. c. 1*  
*Aliquid recedens.* Clem.  
*Alex. Strom. l. 2.*  
*Omnia eadem virtute, quam condidit, moderatur.* Lact.  
*Firm. Divin. Instit. l. 1. c. 3.*

Knolls in the Turkish History.

*Peritum se potius, quam perditum.* Suet.

he doth tender to the height, before he doth stretch out his punishing hand. See how he doth here plead and expostulate with *Jonah* about *Nineveh*, he would spare it, because it was eminent, it was that great City: Should not I spare *Nineveh*, that great City.

1. Now God will spare *Nineveh* that great City's first, to teach the world, that things of eminency are to be prized, The Apostle doth command us to approve of things which are excellent, Phil. 1. 10. For we have strange eyes in our heads which cannot see beams in those things, which excell all other as farre as light doth excel darknesse, Eccles. 2. 13. Whatsoever things are amabilia, lovely, if there be any vertue, any praise, thinke of these things, Phil. 4. 8. They are bad Merchants in our calling, which know not the worth of those things which cannot be valued with gold, that the *Topaz* of *Ethiopia* is not to be compared unto them, that there shall be no mention made of *Corall* in respect of them. Wherefore do ye kick against my sacrifice? 1 Sam. 2. 29. So wherefore doe ye lift up your heels against that which is eminent? shall not that be valued, which is invaluable? then ye are not to be valued. It was ill to despise *Mannah*, so is it to disesteeme that which is of high esteeme. We should have nothing but peerlesse in our thoughts, and eminency in our eyes. For this is to have the light of eterni-  
Lum'n eterni-  
tatis in firmo  
mortalitatis.  
Aug. de cate-  
chiz. rudibus.  
*Abrech* before *Joseph*. The Queen of the South came to heare the wisdom of *Solomon*, *Herod* desired to see Christ. Wherefo-  
Jovis aula.  
Homer.  
ever there is worth, there ought to be an high regard; what-  
soever hath excellency in it, it ought to be looked upon with an eye of reverence: *Telemachus* having viewed *Menelaus* state-  
ly House, with all the Gold, Ivory, princely Couches in it, did he give it a Title beneath it selfe? no, he said It was fit to be *Jupiters* court.

*Nicostratus* beholding a rare picture which *Zeuxis* had made, stood fixing his eyes so long upon it, that one asked him, why he would stand gazing so long upon a dead picture? faith he, Thou wouldst do so, if thou hadst mine eyes. *Cleombratus* could not admire enough the everlasting light that was in the Temple of *Jupiter Hammon*, which ever burnt, and shoon most brightly, and yet every year spent lesse oyl. *Agessilaus* seeing *Epaminondas* (though an enemy) marching out against him in brave order, he cried out, Oh magnificent man! *Mahomet* the Great said, he held himselfe the greatest Captain in the world, except *Matthias*: *Matthias* was eminent even in *Mahomet*s esteem. The house of *Nestor* at *Pylon*, was admired, even in the dayes of *Pausanias*. *Incisa* was much honoured, because of Ele-  
Ob hominem  
magnificum!  
Plut. in Agel.  
phants bones which were found in the earth, to testifie that  
Cuspinian.  
Pausanias in Mes-  
sen.

H h h

Hani-



Jovius l. 27.  
Hist.  
A. Gell. Attic.  
Noct. l. 25.  
c. 10.  
Aug. Confel.  
14. c. 11.

Evod. in ejus.  
vita.

Platin.

Id.

*Hannibal* passed through that Town, when he came from the Alps. The *Salaminians* were wont to shew a Cave, where *Eu-ripides* wrote his Tragedies. *St Ambrose* out of reverence to his high sanctity was so respected, that his very enemies would not hurt him. *Epiphanius* Bishop of *Ticinum*, when *Theodoricus* took the City, was so regarded by the barbarous Souldiers, (though of a contrary judgement) that they used him with all civility, whilst they stayed with him, and wept at their departure from him. *Porphyrus*, though a deadly opposite to *St Origen*, yet he was wont to call him the most learned man, and the Prince of Philosophers. *Libanius* was an Heathen, and *S. Chrysostome* a Christian, yet being demanded, whom he would have to succeed him in his Rhetorick-Lecture, when he was dead, he said, *Chrysostome*. What should I speak of more? *Alexander* himselfe revered *Jaddas*. *Theodosias* kissed the dead eye of *Paphnutius*. The majesty of the face of *Marius*, so daunted the Souldier that should have taken away his life, that he said, I cannot kill *Marius*. The *Turks* so honoured the memory of *Scanderbeg*, that they digged up his bones at *Lyssa*, and wore them like Jewels in their Turbants. Shame then to them, which abase that which is precious, and can honour nothing but that which is contemptible. Doye know the cast of your own eyes? or are ye acquainted with the sparklings of your own hearts? then to what things doe your eyes glaunce, and your hearts glow? are not the rarities of nature, and the specious things of this world, more endeared unto you, then the most excellent graces? and made more eminent then the endowments of the spirit? Oh eminent Spectators, and Judges! what is this but to unconsecrate piety? to underprize preciousnesse? to prophane the gold of the Sanctuary? with *Michol*, to mock at a spiritual trance? nay with *Saladin*, to defile with dung the very sepulchre of our Saviour? All singular things then ought to have a singular account, God here hath exemplified it; he would spare *Nineveh*, because it was eminent, That great City.

Secondly, God would spare *Nineveh*; That great City, to shew that his mercy is not to be limited. *Jonas* would have it destroyed above all places, because it was that great City, full of sinne, full of provocation. But God would have it spared above all places, because it was that great City, full of danger, and had most need of mercy. Is thine eye evil, because mine is good? Man is a very precipitate censurer; woe be to the world, if man be the Protonotary in Gods Court, to have the chiefe hand in his Records, and Decrees. If he had power to bring Gods mercy under his restraint, and to bind Gods orders in his narrow lists, we should have strange determinations. We doome-up-

on

on earth, and damn to hell many persons, as if they had sinned beyond favour, and were too great to be pardoned. *Mary Magdalen* should have been a weeping Lady till death, if she had wept till *Simon* had stanch'd her teares. Nor a Publican, or Harlot (though never so penient) should have reigned above, if the Scribes & Pharisees had had the keys of the kingdom of heaven, and had had the office to put on Crowns. Man is a rigid and severe sentencer. God keep thy estate from his justice, thy life from his verdict, and thy soul from his charity. Can there any good thing come out of Nazareth? This people which know not the law are cursed. Who is this David? who is this son of Ishai? there be many men now a dayes, that ran away from their Master. There are men so liberal of their judgements, that we may say to them, as *Diogenes* said to one in the like kind, *How long is it since thou camest out of heaven?* They are settling of other mens future estates, when they had more need to be ordering their present callings; or howsoever, not to pronounce beyond their Trades, as *Proton* rebuked a smith, who would needs be spending his opinion upon Musick, *Dost not consider,* (saith he) *How thou speakest beyond thy Hammer?* Where these men have liberty, many a wicked man shall be justified, and many a righteous man shall be condemned, as *Megabyus* magnified the coorse Pictures of *Apelles*, but by no meanes he would give in his approbation to those which were drawne by true art. That attempt which hath gotten the successe by basenesse, shall be more cryed up, then that which hath been advanced by noblenesse, as the people admired the *Pyramide*, that *Rhodope* the Harlot built more then all those which the brave Kings of *Egypt* erected. But doth God sayl according to mans Load-star? or march according to his beating the Drum? Is the circumference of divine favour measured according to the stretching of these compasses? Do those cheym go according as these Clocks doe strike? Is Gods ballance guided by these weights below? or do his Orbs turn about according to the motion of the worlds *Primum mobile*? Shall every one be a sinner, that man doth call Malignant? or, everyone a Saint, whom he doth put into his Calender? No, I would be loath to have my conscience brought up as a pupil in this University, or my soul to clear her innocency before this Tribunall. Man hath a cursing humour, and is apt to reprobate too much; we should have wretches by scores, nay sons of perdition by myriads, if man had the Book of life in his keeping. But Gods mercy doth exceed mans severity, he hath a Spring-tide (that by some secret influences) doth rise higher in the Channell, then the ordinary course of this brackish Ocean would make it to flow. The woman

*Quam nuper de  
caelo venisti?*  
*Lact. l. 6.*

*Eraf. l. 6.*  
*Apoph.*

*Ælian. l. 2.*  
*Var. Hist.*

*Eraf. in Sim.*

ta-

taken in Adultery shall be acquitted, though those brayners with stones, taken out of *Moses Law*, would have had her knocked down, not considering how nigh their own skulls were to pelting. That modest Petitioner that durst not come too near, nor speak too loud, which had rather lift up his eyes, then lift up his tongue, and carry it with knocking upon his brest, then knocking out selfe-fancies, which hath nothing in his lips but an arraignment, or a Petition of grace, *God be mercifull to me a sinner*, shall depart away justified, sooner than he which justified himselfe, and quavered upon his personall innocency, *I thank God I am not as other men are*, and had no other style for the disconsolate Petitioner, than that snarling scorn, *This Publican*. God hath compassion, where man hath no bowels; and pittie, where man hath nothing but reproach. Two Brabant horsemen came over to help *Edward* the second against the *Scots*, but hearing nothing but scandals uttered against *Robert Bruce* (whom they knew to be a prince of admired worth) though the cry of the Souldiery was wholly in the defamation of *Robert*, yet they openly prayed for his happy successe, and deserted our Army. *Amanus Aurelianus*, going to his Bishoprick, desired *Agrippinus* the Governour of the City, that the Prison doors might be set open, to honour his entrance with the release of condemned men; he denied it, and said, They were all Villains and Monsters, and should suffer the paines of death: oh no, saith *Amanus*, there may be some men amongst them, as just as our selves, therefore I pray you release them, lest God doth declare their innocency; the Governour still denied it, till a stone fell miraculously from heaven, and so bruised him, that he was glad to free them, whom he would gladly have executed.

Hector Po-  
eth. l. 14.

Bonfin. l. 4.  
Dec. 1.

Probus in E-  
paminonda.

The Magistrates of *Thebes* would have condemned *Epaminondas*, because he went and fought against the *Arcadians*, and *Messenians*, though they had given him commission, onely because he would not return back at their command, to give answer to a frivolous accusation, but the Citizens seeing him come home with Honour, and Conquest, and knowing the integrity and innocency of their famous Captaine, in despite of the peevish Magistrates, got him to be discharged. So God doth assoyle where man doth accuse, and justifie where man hath nothing but hard censure both in his lips and heart. Gods rule, and mans square do differ; He will not have mercies confined according to mans limitations. God, and *Jonah*, are here in a contest, the two Bars vary; *Nineveh* must perish at the one, because it is *That great City*: *Nineveh* is spared at the other, because it is *That great City*.

Thirdly,

Thirdly, God would spare *Nineveh*, *That great City*, because he desireth to be honoured in a great Preservation, that he might be said to have in him (as it was said of *Gilius of Agrigenum*) the heartstrings of liberality, and the bosome of benignity; *God would be abundant in goodnesse*. *Exod. 34. 6.* and save by a great deliverance. *Gen. 45. 7.* not spare a particular eminent person, or a distinct eminent family, but *that great City*, that upon all the glory there might be a defence. *Ez. 4. 5.* this is the triumph of divine favour, or the *Trophe* which he doth aime at, to be pighe up to the honour of his Commiseration; then is God conspicuous like himself, when great Countries, great Nations, great Churches participate of his mercy; that it might be said, here God hath been Ensigne-bearer, here is his great Banner flourishing, and his very Buckler hung up. The whole Camp of *Israel* defended by God, raising up one *David* to kil the great *Goliath*, whole Christianity preterved by God's setting out one *Constantine* to vanquish *Maxentius*, and *Licinius*; this maketh eminently for his name, and fame, to be echoed forth. *Pro-Alexander ab Alca. l. i. c. 11.* *lomeus* thought he had never expressed bounty, till he might be surnamed *Emergetes*, *The Beneficent person*, and so God thinketh he is never compassionate enough, till he might have the generall cry, that he is, *That sparing God*. *Cyrus* would give such large Patents, that he might be seen to make Cities happy: So God would so enlarge his Charter, that the place which he doth intend favour to, might be discerned to be eminently blessed; that he might be honoured with an eminency, he will spare with an eminency, not a City, or a great City, but *That great City*. Should not I spare *Nineveh*, *that great City*?

### Application.

I. This doth serve first to shew the happinesse of this place, for are ye only a City? no, a City with an eminency, the greatest of the Land, the greatest of many; what are *Amsterdam*, *Hamborough*, *Quinborough*, *Dausick*, nay, the royall Cities of many Countries, *Stockholm*, *Copenhagen*, *Vienna*, *Sevill*, *Rome* it self to you? this City was once called *Augusta*, the large City, doublelesse much more may it now, when it hath enlarged the Circuit. As *Arbin* was so called, because it contained two Cities in one, so many Cities do seem to be included within your walls. It is such a City, that it is fit only to be shewn upon Holydaies, as *Charles the Archduke* said of *Florence*, your beauty is now such, that as *Aristobulus* said of the Persian *Susa*, ye may be called the *Lily*. *Diodorus* saith of *Triocata* a City in *Sicily*, that it was so named, because it had it three fair things, Fountains, Vineyards, and an unaccessible Rock upon which



it was built; but *Triocala* will not fit you, but ye had need to be called *Polycala*, for the many fair things that are here visible; This City for Courts of justice doth seem to be a grand Tribunall, for provisions for the poor, a wide Hospitall, for warlike preparations an admired Arsenall, for multiplicity of trading a stored Warehouse, for Beautifull buildings, a gorgeous Palace, for the means of salvation, the Temple of the Earth. It is not a City only spoken of in our own Country, but a renowned City. *Ezech. 26 17, a satheyser. Jer. 50. 11. yea, a kind of Princesse amongst the Nations.* Oh that ye had rinsed eyes to look upon the City, or thankfull hearts to acknowledge Gods goodnesse to the City, that men could behold what a Stage of wonders is here daily before them, and reckon up the severall Jewells, which are locked up in this Cabiner. But I doubt ye darken your own splendor, or diminish your own portion, ye see not the Sun which doth shine amongst you, ye mark not the rich Commodities which are landed at your own stathes, ye cannot tell the price of your City-sword, nor know not the worth of your Cap of Maintenance; it is too likely, that ye leave all to the City Remembrancer, insomuch that one at the Lands end is as well acquainted here, as ye are, with your own City. I am afraid ye have given over perambulation to know the bounds of your City, or that ye maintain a City-scowt onely to discover things abroad, but have not a City-Accountant to bring you in a full sum of your yearly blessings. Here ye are settled, but ye deserve not to be thus housed; here ye are mured in, but your walls are too good for you; God might give away this City to new dwellers, that would say, their lot is fallen unto them in a fair ground, or create new members of this Incorporation that would sing an hymne to him for such variety of blessings. Alasse ye possesse much, but ye prize but little; ye are more successefull, then sensible; ye cannot measure your own height, or observe the Zenith, where the Sun doth shine with perpendicular beams. But oh let no man tell you the name of your own City, or take for you the altitude of your own greatnesse; do not travell into the Country to ask what happnes is here apparent; nor sail abroad to enquire what ye do enjoy at home. Ye are blind indeed, when ye must be led in your own streets, and ye have lost your memories to purpose, when ye cannot tell every night, what ye have seen in such a place every day. Oh therefore consider into what an *Eden* the Lord hath put you, and praise him in the highest for such a blessed *Paradise*; your felicity doth transcend, God hath raised you to a kind of height of eminency, for ye are not on'y a City, but above many Cities in the world, ye may be called

That

*That great City. Should not I spare Nineveh, That great City?*

Secondly, this sheweth, that the City is eminent with God, if ye do not withdraw his affection from it: he doth prize the City, because it is *That great City*; the City cannot be too great for God, if it be not too great for your selves; he is satisfied with your large Circuit, if ye do not cast your selves out of your own walls, or make him drive you beyond the *Line*. Make him but *Lord in chief* over the City, and hold in fee under him as long as ye will; do but your true homage to him, & he will deliver back again unto you your sword, and Mace, and keys to keep for many Ages. If ever ye perish, your blood be upon your own heads, *Thy destruction is of thy self, oh Israel*. Misery will never come from Gods justice, but from your own wickednesse; his Rod will never be felt, till the scorner doth call for stripes. Ye see that he doth love your pavements, if ye do not break them up; and doth take delight in your buildings, if ye do not pollute them; and rejoyce in your treasures, if ye do not make a forfeiture of them. Ye are blessed then, why are ye sick of your own felicity? ye dwell safely; why are ye offended at your own peace? Do ye wish the welfare of the City, or desire to continue in this eminency? No, methink I see you bringing pick-axes to dig down your owne walls, and springing mines to blow up your own houses, and kindling sparks that will set all in a flame from one end of the City to the other. Hath God built this City for his owne service and worship? no, it seemeth to be some Bear-garden, or Grate to put Lions in, or a nest of Cockatrices. Oh the hideous noyses that are heard within these walls! the filthy smells that are in this City! the Dung heaps that lye in the open streets, the execrable sins and trespasses that are here committed; this City seemeth to be nothing but a fence-wall for miscreants, or a lodge for Anakims to shelter themselves in: I will deal modestly, I shall forbear to shew you the faces of the Monsters, or to hold up the Gorgons head in your sight; but thus much I will say in generall, that Gods name is much dishonoured, his truth corrupted, his Deity blasphemed, his Lawes violated, his Messengers despised; prayers are but customary gales, praises but ditties of humours, Sermons but notional speculations, Sacraments but badges of an affected community; the Saints weep, the poor cry, and the oppressed roare; Grace is turned into a vizard, and Religion into refined policy, and if I should reckon up all, a man would think here were sinnes enough amongst us, to bury the ancientest family in oblivion, to shake the greatest City in the world into scattered stones, nay, to cast *Adam* out of Paradise

radise again, if he were in his greatest Dominion, and to throw down the Angels out of heaven again, if they were in their greatest brightnesse: Oh then that ye are the Contrivers of the fall of so great a City! Is it nothing unto you to be held Conspirators against the safety of a City? yes, *Cilicon* that deluded the City of *Miletum*, with continually saying All things are well, till he had delivered it up in the hands of the *Priennenses*: *Zenias* that carryed all faire to the City of *Elis*, till he had brought it under the subjection of the *Lacedemonians*: *Dorylaus Tatticus*, which betrayed *Eupator* in his head City: *Badiszes*, that when the *Saracens* had a long time besieged *Amorium*, and were ready to depart from it, sent a secret Letter to them, that if they would but renew the assault, they might easily enter at such a place as he named to them, which they did, and the City was put to slaughter: all these are branded with infamy, for seeking the destruction of their own Cities; how much more then you, which by your prodigious finnes are plotting greater treachery against your City, then these, or the most perfidious persons that ever lodged within a City walls? for these brought but armed men into a City, but your finnes are ready to bring hosts from heaven, yea to fetch down the Angels from above, to be revenged of you for all the execrable impieties which have been committed in this City; Take away therefore the heynousnesse of your finnes, as ye would have the eminency of the City to be preserved. The City may stand long, if ye do not weaken the foundation of it. If the City doth fall, we know what hands to charge for pulling it down; they are not the hands of justice, but the hands of transgression that are guilty of this fact; they are your provocations and abominations, that neither profession can shame, nor Pulpits restraints, that are making their combinations to work the ruine of the City. Neither *Cassine*, nor *Marius*, nor *Doficheus*, nor *Lasthenes*, nor all the treacherous freinds, are like unto your proditorious finnes; no, these call in Gods judgements, open the City-gates to them, put arms into their hands, to slaughter on the right hand, and on the left; yea so enrage them, that they will not leave wasting, till they have laid the City levell with the ground. The City hath been great, is great, and may continue great, if ye your selves do not conspire against the greatnesse of it. God ye see is no enemy to the City, nor doth he envy the greatnesse of it; no, an eminent City doth carry an eminent respect with Him; make him not an enemy then, and he will not shake one stone of your greatnesse, but adde more stones to build up your greatnesse; ye see his high inclination to the preservation of eminency, he would not destroy

stroy Nineveh, because it was *That great City*; but he would spare Nineveh, because it was *That great City*. Should not I spare Nineveh, *that great City*?

Thirdly, This doth shew the horror of this Cities desolation, if ever it doth happen to perish, for it is *That great City*, and it will be *that great casualty*. Oh the dream be to our enemies, and the interpretation to them that hate us. Let the woman called *Wickednesse*, which doth sit in the midst of the *Epbah* of curses, rather fly into the Land of *Shinar*, then take her flight to this City, and here rest as upon her *Base*. For if this City come to be visited, there are not tongues enough in the whole City to reckon up all the miseries that such a judgement will bring along with it. Our cheeks may look pale, -our eyes drop, and our hearts tremble at the apprehension of such a fatal day; sure I am, Troy then shall fall from her very Culmen; it is *Ilium* the Great, and great will be the infelicity of such a curse.

-ruit alto à culmine Tri-j. Ilium ingens.

It was *Troy-novant*, it is *Troy-le-rand*, and it will be *Tro, Pex-tim*. Do Cities fall with a small crush? no, let me carry you to the broken walls, and lead you through the ruins of other Cities. *Heliopolis*, that was once a City beautiful in buildings, and had a famous Temple in it, now so razed, that there is not a foot-step to be seen either of City or Temple. *Thebes* destroyed all but one Port, so that it doth not seem to keep the old name. *Sidena* utterly ruined, and a curse laid upon all men by *Cræsus*, which should go about to rebuild it. All the Cities in *Phocis*, in the holy War (as they called it) wasted by the *Amphytions*, that it seemed a large Country, without a City, as *Pausanias*. *Eretria* in *Eubæa* so demolished, that there is nothing but the foundations of it, like the dry bones of a consumed Carcasse, to be shewn. I might shew you the like of *Troy*, *Carthage*, *Cyropolis*, *Myrene*, *Alba*, *Aquileia*, *Cremona*, *Mafilia*, and many other glorious Cities, which are so desolated, that it would be an hard thing to find but a stone of the old foundation. And well it were that the rage had but extended to bare walls; but the City, and the Citizens, often perished together; the walls of stone, and the walls of flesh, had the like battery; the pick-axe and hammer brought forth for the one, & the sword and pole-axe brought forth for the other: oh what murders & massacres, have there happened at the destruction of many Cities. The Citizens of *Eretria* being inclosed as it were in a net, were all put to the sword. The Citizens of *Scotussa* (in *Thessaly*) being called forth into the Market-stand, to hear the lawes of conquest, which they were to observe; the elder men were made away by Bowmen and Dartmen, which lay in secret to murder them; their young men in a more barbarous way, hewn in pieces, and the women and children sold for slaves under the

Neque urbis, neque Templi ul-lum restat vestigi-um. Jeron. in Dan. c. 11. Theba, ad u-nam portam red-acta, viz vetus nomen servant. Paul. in Arch. Exerutus est, quicunque eum locum instaura-ret. Strabo. l. 13. Paul. in Phocis. fun-damenta adhuc monstrantur. Strabo. l. 10.

Perse instat sa-gena incolas in-cludentes, tanta Barbarorum multitudo mura-se circumfuderat Herodot

Pausan.



Val. Max. l. 9.  
cap. 10.  
Ælian, l. 9. de  
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Ludov. Vives,  
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Cranz, l. 7.  
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the Crown, as they called it; the City of *Sybaris* in *Greece*, which had once five and twenty Cities under the jurisdiction of it, and did lead out against the *Crotoniates* above an hundred thousand men, being at last taken by these Adversaries; they were for the most part drowned by the River, which they let into the City, and those which escaped that death, perished by the sword of the Souldiers. Yea, it is well that they suffered but a common death, for in many places they were put to death with torture and extremity. *M. Fulvius* by the counsaile of *Pollia*, did not openly kill the *Tusculanes*, but first whipped them most grievously, and then strook off their heads with an Axe. The *Locrenses* first defiled the bodies of their Captives with lust, then they thrust sharp needles into their fingers ends, holding them a long time in paine, then they beat them to death in a Morter, and cast them into the Sea. *Lucius Catilin*, was wont to destroy his enemies, first by breaking their armes and thighes, then by cutting off their eares, then by plucking out their tongues, paring off their noses, and tearing out their eyes, and at last by beheading them, *Henry* the sixth, conquering the *Sicilians*, he did seeth some to death in hot Caldrons, others he fryed to death at a fire, others he sowed up in a sack, and threw them into the Sea, others he put brazen Crowns upon their heads, stuck full of sharp nayls, and some he set upon a brazen chayr made red hot, that they might waste to death by pieces. Yea, should I relate all, I could shew you how some have been so savage to their enemies, that they have sown them up into the bodies of new slayn beasts, and there suffered them to remaine till they rotted alive, that at last they might be devoured of such beasts as live by feeding upon dead Carcasses; and that others have tyed hungry Vulturs to the heels of their Captives, which might eat out their bowels by pieces; and that they have sprinkled the faces of their Hospitall Gods, with the blood of their slaughtered enemies, as if they had done a most pious work, and they were but offering a most pleasing sacrifice; and that they have consecrated their instruments of cruelty, by which they have executed their bloody designs, calling them holy Swords, and sacred Speares. Yea, and to turn over unto you one leafe more of this black book, they which will not spare your walls, and bodies, will they your goods? no, these were the foment of the War, or the leading staffe of the march; they hold up their Speares for prey, and fight for booty. Ye have then traded all this while, but to lay up a bank for the Emperour, and to sweat out your strength, cripple your leggs, and craze your brains to treasure up heaps for the Souldiers to dip their fingers in;

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ye are the Rent-gatherers, they are the Receives; ye are the the Drudges, they the Heyres. Are not these common accidents upon sacking and rifling of Cities? When *Ticinum* was taken by *Odoacer*, what benefit was it to be rich? no, as every one did abound more in wealth, so he was the more subject to prey. When *Megalopolis* was conquered by *Cleomenes*, what relique was there left of their precedent greatnesse? No, all their ancient Ornaments, and former riches were quite lost. When *Corinth* was taken, by *Mummius*, the City was stripped of every thing that was glorious, and the tokens, prints, or impresses of honour worthy of admiration, were sent away to Rome; the rest of the goods were given to *Philopzmenes* the Captain of the Auxiliaries of *Attalus*, and a great part of the spoil was a long time to be seen at *Pergamus*. What miserable waits, strippings, extirpations, eradications of all state and greatnesse, were there made at the sackings of *Cremona*, by *Antonius*? at *Aquileia* by *Antia*? at *Scotussa* by *Alexander Pheraus*? yea, as when Beasts are killed, men hang up their skins in pomp, and triumph, so the Philistims hang up *Sauls* armour in the Temple of *Asharoib*, *Mena-laui Euphroribus* shield in the Temple of *Juno*, and the English, the French guilt spurs in the Temple of *Currois*; and all the wealth, and booty that is gotten by such Conquests, as plate, pearl, purple, ointments, spices, and the like are sent home, as presents for Friends, as it fared after the Battell of *Granicus*. *Cyrus* at the first Battle which he had in *Asia*, from the generall Conquest of the Country, and the preys which he had gotten in severall Cities, carried home besides infinite store of apparell, and rich furniture, a vine, and plane-tree all of beaten gold, the rich gobblet of *Semiramis*, and fifty thousand Talents in Coin. The Græcians by the victory which was gotten at *Platae* over the Persians, got such an infinite deal of treasure, golden bracelets, chains, cauldrons of silver and gold, that gold and silver was but as brasse unto them, the Æginets barely by buying the Plunder, raised themselves from a contemptible to be a very potent people. *Ptolomeus Evergetes* in the battels which he had with *Seleucus*, carried away from the severall Cities which he had spoiled fifty thousand Talents of silver, and two thousand five hundred golden Vessells of their Gods. It is incredible to relate what wealth *Alexander* the great got from the particular Cities of *Damascus*, *Pusargad*, *Babylon*, *Persopolis*, *Ecbatana*, and other Cities, besides that treasure which he kept for the maintenance of his own Army, he employed ten thousand Mules, and five thousand Camels to carry home to *Greece* the infinite Talents of silver, and gold which he found in the Cities. When *Mahomet* the great did win *Constantinople*, he was astonished at the abundance

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Knows in his  
Turkish history.

Cintha obfidione  
civitas, & fuc-  
cenfa, cum om-  
ni populo, con-  
flagravit. Enf.  
l. 8. c. 11.

Amicus amicum  
frater fratrem,  
parentes libe-  
ros percipiunt,  
& in mutuum  
eodem cortant.  
Socrat. l. 3. c. 2  
Vilior, de per-  
fec. Vandal.

dance of wealth w<sup>h</sup> he met withall, and to this day it is a pro-  
verb amongst the Turks, that if any one doth prove rich, He  
hath been at the siege of *Constantinople*. These are the ruines of  
estates, which happen upon the losse of Cities; in a moment  
their keys are wrested out of their hands, their heaps  
scattered, and they which were rich Owners must then wan-  
der abroad for relief, and be glad to beg gratuities, or to kisse  
the feet of the Adversary for an alms out of his own fulnesse.  
And happy were ye if I could here make an end, and the last  
Post were arrived, which could bring evill tidings of the mi-  
series upon taking of Cities; but I must bring in *Jobs* fourth  
Messenger of sad news, for after all other extremities, consci-  
ence at last comes to her punishment, this also must be made  
a Captive, and wear the slaves-chain; the walls are not only  
broken, but the Altars digged down; men are not only locked  
out of their houses, but their Temples; their goods are not only  
forced from them, but they are deprived of the Pearl; their  
liberties are not only lost, but their freedome of the Ordi-  
nances; pure doctrine, and worship, and faith are in bondage,  
and the soul is enthralled. A whole City in *Phrygia* because it  
would not yield to *Dioclesians* decree to change religion, was  
compassed about with armed men, and the City, withall the  
Citizens in it, burnt to ashes.

In the City of *Alexandria*, *Julian* coming to take posses-  
sion of it, because the Christians would not turn Heathens, but  
shewed up and down, the skulls of them which they found  
were remaining of such as had been sacrificed in the worship  
of *Mythra*, the enraged Heathens wounded most, stoned some,  
strangled others, some were slain with a sword, and others  
were crucified, friends spared not friend, nor brother his brother,  
nor Parents their own Children. *Huneric* was no sooner Conque-  
rour, but in all the Cities which he had subdued, he com-  
manded alteration of religion, and not being obeyed in it,  
he instantly killed, or banished five thousand of Bishops,  
Priests, and men of all orders. Yea, it were infinite to relate  
the several cruelties, and tortures, that Cities have undergone  
in point of conscience, when they have been enforced to  
come under the yoke of the Conquerour. But this is a thing  
so evident, that there need no *Oedipus* to expound the riddle,  
nor Antiquity searched into to find out the Annals of fore-  
past miseries; Conscience hath been an old slave upon such  
accidents, men that will not permute a God, and suffer their  
faith to be new-stamped, must either run, or dye for it. Oh  
then if ever your sins bring in Gods Judgements into your  
City, marching rank and file, see the variety of sorrows ye  
must

must weep under; as happily as ye now seem to live, ye must have another face of wretchednesse amongst you; whatsoever present comforts ye now enjoy, yet then nothing but exigents, and dysasters; your looking-glasse will be snatcht away, your Mirrour cracked, your bright Diamond shivered in pieces, this goodly City of yours all in shreds; ye may seek for a threshold of your antient dwellings, for a Pillar of your pleasant habitations, and not find them; all your specious Mansions, and sumptuous Monuments are then gone; not a Porch, Pavement, Seeling, Tarrasse, Staircase, Gallery, Turret, Lanthorn, Balcony, Bench, piece of a Skreen, pane of a window, post, nail, stone, or dust of your former houses to be seen. No, with wringing hands ye may ask, Where are those sweet places, where we traded, feasted, slept; where we lived like Masters, and shone like Morning-stars; no, the houses are fallen, and the Householders dropt with them; we have nothing but the naked streets, or naked fields for shelters; not so much as a Chamber where to lodge a Friend, or to couch down our Children, or repose our own members when we are spent with weariness, or afflicted with sicknesse; Wo unto us, our sins have pulled down our houses, shaken down our City, we are the most harbourlesse, seatlesse, people in the world; we live rather like Forraigners, than Natives, yea, rather like beasts, then men. Foxes have holes, and the fowls of the air have nests, but we have neither holes nor nests: our sins have deprived us both of couch and covert; we would be glad if any Hospitall or Spittle would receive us; Dens, and Caves, the bleak Air, or cold ground are now left unto us as our only Shades, and Refuges. But this is but the misery of stonework, of Arches, Dormans, Roofs; but what will ye say when it doth come to skinwork, arms, necks, and bowels? may not your dear persons come to be joined in the hazard? and your tender persons touched? yes, ye which have walked the streets in state, may then run the streets in distractions; ye which have searched out others with severity, may then be plucked out of corners by others with rigour; ye which have been bowed unto with reverence, may then bend your knees for mercy; with one leg, or half an arm, ye may beg the preservation of the rest of your members; what inventions shall ye then be put to, to secure your selves? yea, perhaps what would ye not give to save your lives? and your tears it may be will not rescue you, nor your gold redeem you; but your veynes must weep as well as your eyes, and your sides be watered as well as your cheeks; when your sinns shall shut up all the Conduits of the City, and suffer

LII

only

only the Liver Conduit to run; when they allow you no showres of rain, but showres of blood to wash your streets; when ye shall see no men of your Incorporation, but the mangld Citisen, nor hear no noise in your streets, but the crys, the shrieks, the yells, and pants of gasping, dying men; when amongst the throngs of Associates, and Confederates, not a man will own you, or come near you; when your Customers will slip from you, your Friends hide head, and your servants flee out of your sight; when ye shall see your kindred slain in one place, your wives in another, your children in a third, and your selves at last, it may be, cut in two, to encrease the number of dead Carkasses: When, as populous as ye are, ye shall be but numbred to the sword; as puissant as ye are, the valiant shall be swept away; as fine fed as ye are, ye shall be fed with your own flesh, and made drunk with your own blood; when your trespasses have been so outrageous, that vengeance doth deny you a being, that ye are thought fit for nothing but to be killed in the place, where ye have committed the crimes; and to suffer the pains of death within those walls which you have cursed with your *Sodom's* faces, and *Egyptian* hardheartednesse; when your Politicians can no longer help you, but must have their subtle brains dished in pieces with yours, nor your Lecturers can no longer save you, but ye must meet together at the Congregation near the Shambles; when this great City shall be but a great Chopping-board to quarter out the limbs of sinners, or the great Altar wherein a whole City is to be sacrificed: Oh dolefull day of new-painting your walls, new-paving your streets, new-summoning of a Commonhall; when all are called forth to nothing but the derision of Adversaries, the insulting of Enemies, to have your breasts to try the points of spears, your sides the keenness of swords, your heads the weight of pole-axes, your bodies to be made foot-stools, and your dead carkasses steppings for truculent Foes to tread and trample upon; when there will be no pittie upon the aged; nor compassion upon the young, but heaps, upon heaps, tumbling of garments in blood, and swords made fat with slaughter: Oh see what a crimson City crimson sins will then make. Or if ye do escape the dint of the sword, and your lives be given you for a prey, shall not your goods be a prey? yes, some may be reserved out of the greatest massacre; when men are weary with killing, a retreat may be sounded, and men called off from the slaughter, yet can ye then challenge your old houses? or bring your keyes to your old Chests? No, your titles are gone, your interests lost; ye have traded your selves out of your estates, or signed your selves off your proprieties; The enemy is now

Hous-

House-keeper, Land-holder, ye have forfeited all to the sword; farewell Inheritances, Purchases, Leases, Wares, Wardrobes, Furniture, Jewels; as ye have gotten perhaps these goods unjustly, so they shall be taken away unjustly; as ye have fetched them in with violence, so they shall be forced back with violence; vengeance from heaven will have satisfaction of you for all your fraudulent bargaines, cruell pawns, extorting Morgages, bloodding of widows, skinning of Orphanes; or, as ye have used your goods for pride and bravery, so ye shall see all your gallantry plucked from you, and your new fashions wrong from you: ye shall behold others flaunt in your attires, or spruse up themselves with your curious Dresses; ye your selves may be glad of the worst stchy Garment ye left behind you; yea perhaps of a cast Garment from your Adversaries backs; or as ye kept all your estates to your selves, that though God took you out of the mire, yet having wiped off your own durt, ye never pluck out others which stick in the same extremities; which have forgotten your own beginnings, and being now mounted to sublimity, are good for nothing but to ride the trappeded Horse; or weare Furres; and a greit company of these uncompassionate creatures this City hath, that the indigent poor, and the suffering Gospel, can thank them for little succour, and sympathy; that when themselves fare deliciously every day, *Lazarus* cannot get fragments from them; and when perhaps they have *Obadiabs* estate, they have not had *Obadiabs* heart, but get meanes greedily, and keep it penuriously. Now these self-thrifts, how shall divine justice judge them for this parsimony? they which would grasp all, shall lose all, their close hutches shall be locked up from him, who hath a new key to open them, their cankered gold shall eat them out of their vast abundance; they shall be driven to live upon alms, and to go along with the rattered crew (which they contenned) to begge for support and sustenance; they shall wish, that they had but one spare bagge, which all the cryes of the distressed could not make them to open; or that they had but a few of those mites, which all the teares of necessity could not make them to scatter abroad; no, they would trust nothing into Gods hand, and God shall shut up all hands and hearts against them; they had no commiseration, and no eye shall pity them. If they be not slayn in the heap, yet they do but live to see their own misery; their sins have made them Bankrupts; they are undone, ruined. And oh that the losse of money were the greatest mischiese, but there is a treasure of greater value in danger, Conscience is ready to be rifled; there is not an absolute conquest made, till



till the inward man be in fetters, thou must be a slave in principles ; oh it is an hard thing at that time to be a *Jew inwardly*, to keep the girdle of truth about thy loyns ; thou must then bear the fruit of the degenerate plant, or strange vine, powre out the Drink-offerings of other sacrificers, follow the sorcery of the Mistresse of Witch-crafts, or learn Magick with them that are brought up in the doctrine of Devils ; thou must limp with the halting age, fit thy mouth to answer the generall shewt, That great is *Diana* of the *Ephesians* ; thou must taunt thine own Father, spit in the face of thine own Mother, and hiss away all thy true brethren ; thou must be divorced from thy old faith, though never so chaste, and deny *Sarah* to be thy wife, though thy espousals with her were never so solemn : the *Jewes* had but lived a while under the *Babylonian*, and they soon learned to speak in the language of *Canaan*, and the language of *Abdod* ; the *Samaritanes* had continued a very short space under the *Assyrian*, and they soon worshipped the true God, and the gods of the Nations ; so that corruption in Doctrine quickly doth follow outward subjection, if the City doth come under another Lord, the Citizen is commonly a double slave both in soul and body. That though perhaps many men care not what become of conscience, that if they could keepe their walls, skins, and purses, they would pawn their soules to any Broker, they have a Religion fitted for any ages and accidents. Yet they to whom profession is dearer then the right eye, and the purity of the Gospel then the life-blood ; is not this an heavy punishment ? Yes ; if the soul be the darling, and there be no more dangerous chase, then the hunting of soules (and what shall a man give in exchange of his soul ?) then it is a mortall wound to have the soul stabbed ; Oh miserable age, if this hour of temptation should come upon you, that men should be led away with the error of the wicked, and fall from their own stedfastnesses ; yea for outward respects, make shipwrack of faith and a good conscience ; yet thus it will be then, there will be no safety for incontaminate faith, thou wilt either be a *Nicodemus* to come to Christ by night, or if with *Daniel*, thou dost open thy windows publicly towards Jerusalem, thou wilt be cast into the Den of Lions ; *Eccolus* will then turn Renegade, and *Marcelline* will hazard to cast in his grains of incense to Idols, *Demas* will forsake all for this present world, *S Peter* himself will scarce be a Saint in the Judgement-hall, but for fear of a Damosell forswear Christ. Thou wilt then be a complicated and compleat slave, a slave in thy house, a slave in thy person, a slave in thy estate, and a slave in thy conscience. Oh therefore if it be possible, shut the City gates before judgement

men t doth enter, or meet the enemy afar off, before he draw nigh to the City; for it teares, and prayers, and reformation, do not stop his passage, here will be variety of miseries ye see, at his sudduing the City; there must be an eminency of repentance, or else there will be an eminency of wrath; it will be: *That great Visitation, for it is That great City. Should not I spare Nineveh, that great City?*

4. This serves to shew, *that as eminency is dear unto God, so it ought to be unto us:* Oh that God would spare a City that is eminent, and that we will spare nothing that is eminent; that eminency begets in us the greater envy, and eminency is to us a kind of execration; that we take a delight in abasing, and defacing that which is eminent; that Temples, Sacraments, the verdict of Antiquity, and the primitive Presidents have been contemned by us; yea, as *Job*, though there was not the like unto him upon earth, had his three Philosophicall friends arguing him into an Hypocrite: many Saiats that have excelled upon earth, and which no doubt have been put into Gods book of remembrance, and shall be made up amongst his Jewels, how have they here been underprized by our Lapidaries, and cast by like stones of no lustre? if we should turn up the Grave-stones, or knock at the Tombs of the deceased, how many precious creatures may we find there buried with rage, whom the earth looked upon with reverence, and the Angels with pleasure? were not these things the practises of former ages? Yes, *Cain*, where is thy brother *Abel*? *Doeg*, where is *Abimelech*, and the Priests of *Nob*? *Ahab*, where is *Naboth* the *Jezeraelite*? *Judas*, where is thy Master? *Achan*, where is the Babylonish Garment, and the golden wedge? *Baltasar*, where are the vessels of the Sanctuary? *Antiochus*, where is the Altar of the Lord, which thou didst prophane & defile? oh sad Quæries! Have not Heathens detested the abusing or contemning of that which is eminent? yes, it was a scandall to *Phayllus*, to take away the Jewell of *Minerva*, and to give it to the wife of *Ariston*: And to the Senate of *Rome*, that by open decree they burned the Books of *Numa* concerning the pontificall right, and the discipline of wisdom, which were found by accident in the field of *L. Petilius*; for though the price of the Books was appointed to be given to the Lord of the Fee, yet the Scribe would not receive it. And so was it to *Appian Claudius*, for casting the south-saying Chickens into the Sea, which did not tripudiate, pick up their crums with a rebound: for for his jeer that he made in hurling the Chickens into the water, namely, that seeing they could not eat, he bad them go drink enoug; it is reported that he lost that great Battel which he fought with *Adlerbal*

*Parthen. de Amat. 25.*

*Precium librorum Domini Olivendum statuit; id scriba non accepit. Liv. Dec. 4. l. 10.*

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the

- the *Carthaginian*, in which so many were slayn and taken, that there were but thirty remaining to flee with him out of the field, to make his escape: *Pheron* the King of *Egypt*, doth hear ill amongst the *Heathen*, for casting but a *Speare* into
- Sabell. l. 9.*  
*Enclad. 4.* *Nilus*, when it rose eighteen foot high, for it is said, He was presently strook blind. And so doth *Cambyzes*, for striking at *Aps* with his sword, for mounting his horse, it is said with the same weapon he wounded his thigh, of which he dyed;
- Herod. l. 2.* and so doth *Zerxes*, for whipping *Nepune*, and threatening to eclipse the Sun, for for this very thing, their Histories relate he lost his great Army of ten hundred thousand persons. And so doth *Heligoabalus*, for forcing a *Vestall Virgin* to marry him, and for fetching the *Palladium*, (which was a thing so sacred, that it was never seen but once, namely when a fire happened upon the Temple of Peace) home to her, and for endeavouring to put out the *Vestall fires*; for for this (say they) his Souldiers after rose against him, killed him in a privy, dragged his body up and down the streets, to brothel houses, and at last cast it into *Tiber*. How infamous amongst them are
- Cicer. Philip. 13.* *C. Plancus*, for defacing the Senate-house? *Manlius*, for razing the Statues, Theaters, and Monuments of *Rome*? *Erostratus*, for burning the Temple of *Diana*, to get himselfe a name by it? The very *Heathen*, abhorred those persons which injured or dishonoured that which was precious; for they expressed a kind of sacred reverence towards any thing was eminent. *Fabricius* so honoured *Phyrrhus* his enemy, that one of his Souldiers stealing by night into the Camp of *Fabricius*, and offering to poyson his own Master, the noble Generall so hated the motion, that he sent him again to *Phyrrhus* bound, to receive condigne punishment. *Demetrius* could not be drawn to break in pieces that famous Picture of *Protopenes*, called *Jasylus* which was 7 years in the drawing, saying, That he came to fight with *Rhodians*, and not with Pictures: *Vespasian*, though *Josephus* had done his Army all the mischief that he could at *Jotapata*, yet when the Town was taken, he caused him to be diligently sought out, and being brought to his presence, he expressed to him the highest honour, and at last set up his statue in the Library. *Doriaeus Rhodius*, a famous Sea Captaine, being taken in a Sea-fight by the *Athenians*, for the very glory of his name was set at liberty without rancome. *Alexander* blushed, beholding a *Persian* weep, to see the rich Table of *Darius* made the foot-stool to *Alexanders* Throne, and with a kind of modesty removed the Table, out of honour to the use that it had formerly been employed in. *Titus*, though an *Heathen*, yet highly esteemed the Temple of *Jerusalem*, and was beyond measure grieved, that the obstinacy of the *Jewes* with-
- Unus fabricius, israel qui difficilis a sua virtute dimoveatur, quam sol a confecto suo cursu.*  
*Suidas.*
- Plut.*
- Jos. l. de vita ejus ad finem.*
- Pausan. l. 6.*
- Q. Curt.*
- Josephus.*

in forced it to be destroyed; yea he wept bitterly, when he saw the *Sanctum Sanctorum* fired, accounting it the most glorious sight which ever his eyes beheld, So that amongst *Pagans* we may see the due regard, that hath been testified by men of worth to magnificent things, or illustrious persons, and yet that nothing amongst us is eminent, or venerable; that we take pleasure in tearing down top branches, tumbling down Spires, cropping the fairest flowers of the Garden, spilling Quintessences, and trampling upon Gems & Jewels, that neither ornaments, nor monuments, pillars nor palaces, Tombs nor Temples, Priests nor Saints, the most ennobled things, or endowed persons, can escape our disdain or rage; that our glory is in shame, even in contemning that which all ages have honoured, and our fore-fathers (the most wise and virtuous amongst them) valued and celebrated; If this be worth, what is pride? If this be reverence, what is arrogancy? neither nature, nor grace, would teach us thus to mock at our Progenitors, and to call all generations past blind, or mad: was there never a judicious Protestant before us? or shall wisdom take her first breath, or last gaspe with us? was never grace before in the Church? did the spirit begin to blow, and flame, and anoint onely in these dayes? if there were any good thing, or good man conveyed unto us from former times, why have they been so dis-esteemed? How are the Churches habiliments gone, even to her swadling-clouts? How are the Martyrs legacies swallowed up, even to the laver they gave to new-born Infants? Our Saviour (the *Jewes* said) had a Devill, and what Saint hath not seemed to be possessed? How many Stars, though never so bright, shine in their proper Orbs? how many Angels, though never so celestial, watch over their true Churches? What are Gifts, Graces, Mortification, Devotion, Evangelicall Doctrine, or Angelicall extasies, dayes dedicated to piety, and persons consecrated to contemplation with some people? How are the mighty overthrown, and the weapons of war destroyed? oh tell it not in Gath, nor publish it not in the Streets of Askelon, lest the Daughters of the uncircumcised triumph, lest Rome should say, that her Inquisition, or Stakes, could not have made a quicker dispatch of eminent Protestants, than our differences and passions: Oh let us be so far reconciled, that God, the spirit, repentance, innocency, zeal, supernatural affections, and fruits, all pious things, and heavenly persons may have just esteem; let men have worth in their eyes, and preciousnesse in their hearts, to tender and honour every thing that is prime, and hath a preheminance sealed upon it. God, ye see, would here spare



spare Nineveh, because it had eminency in it, it was *That great City. Should not I spare Nineveh, that great City?*

Fifthly, This doth shew, That we all ought to aim at eminency, that seeing (*That great City*) was so acceptable to God, we should look to be of the new Corporation, to have the best Burgeship, *to be Citizens with the Saints, and of the household of God.* That it may be said, these are the men of an excellent spirit, Prov. 17. 27. *A Kingdom of Priests, Exod. 19. 6. which walke worthy of the Lord, Col. 1. 10. of whom this world is not worthy, Heb. 11. 38. and which are counted worthy to obtaine that world, Luk. 20. 35. Oh rare Worthies!* when praise and life is above commendation! yea when men come to such an exactnesse of conversation, that their virtue is to the world as a Law, yea, their graces are so resplendent, that they brighten the place where they dwell, and are as it were the Ornaments of the whole Country! Yea, they seem to be in heaven, before their translation, and to be in the *Quare* of Paul, before they receive their Crowns; they have the affectionate votes of the people whilst they live, and their stipendary tears when they dye! Oh what Magnifico like to such a Professor? What Citizen like to such a Saint? What are all these glorious structures, to the lively stones of God's building? what are your artificial Ornaments to spiritual endowments? what is the magnificence of a City, to the prerogative of adoption? no, the robe of Righteousness doth excel all your Mercers wares, one ingot of grace is to be preferred before all the wealth of your City. Oh therefore a less number of Traders, and a greater of Gospellers; fewer Citizens, and more Saints. For what conspicuousnesse like to that of Religion? what eminency like to that of Regeneration? no, if ye want your Christian interest, ye have onely parchment priviledges, your happinesse doth not go beyond your City-walls. The favour of life unto life, is not to be bought amongst all your Perfumers, the true Pearl is not to be purchased from all your Jewellers: Oh therefore that I could cause you to take the true City oath, and make you true freemen in heaven, otherwise your best tenure is in a painted Portall, and your heaven is in an Exchange; ye are never enfranchised, till ye have the liberties of redemption; nor right Traders, till ye are making bargaines at the free mart of the spirit; nor wealthy Citizens, till ye have the prize of the high calling of God in Christ Jesus. Oh then that ye would remove your Traffique, have your *πολιτευμα*, your City commerce, or conversation in heaven; that ye would seek for durable riches, bagges that do not wax old, a stock of graces, these are greater riches then the treasures of Egypt; that ye would think your security

*Laus, & vite  
omni commen-  
datione superior  
Monod. Greg.  
Naz. in vit.  
Basil.  
Ejus virtutem  
pro lege fere  
omnes habue-  
runt. Id. ibid.  
Totius patrie  
decus. Amb.  
in Orat. fun. de  
ob. Satyri.  
Nunc in Pauli  
chorum perven-  
iunt ante Coe-  
lonas suas.  
Chryl. hom.  
Adv. Jud. O-  
rat. 3. 1. 1.  
Solvamus bono  
principi stipen-  
darias lachry-  
mas. Amb. de  
obit. Valent.  
Orat. fun. 1. 3.*

curity to consist not in Bulwarks, or Battlements, but in the Towers of your religious constancy, that ye might say, our walls, spirits, consciences, and conversations are remaining firm; that your demonstrations might be so celestiall, as people might be drawn to blesse you whilst ye are living, and to bewail you when ye are dead, that they might think that not only your persons, but salvation almost were taken from them at your departure, as Saint Ambrose said of *Valentinian*. Think not of your City that had a first Builder, but think of the City which hath foundations; whose builder and maker is God; think not upon your City. seal, but the seal of the living God. Oh remember that this City hath keyes too, for without shall be dogs; therefore be so qualified, that ye may enter in through the gates into the City: Oh happy thou that dost go in this City-Livery; that art a prime Citisen in this Corporation, for then thou art risen to the heighth, thy soul is blessed; God will spare *That great Saint* for his eminency, when for eminency he doth spare *That great City*. Should not I spare *Nineveh*, that great City?

Stantion. man-  
nibus, menti-  
bus, motibus.  
Aug. de civita-  
te. Lib. 1. c.  
33.  
Non imp. ratio-  
nem, sed sain-  
t m. er. planu-  
tabant. ug. in  
in orat. fun. de  
obit. Valent.

Sixthly, this sheweth that Repentance doth present to Gods ey every thing in us that might draw compassion, as *Nineveh* here being penitent, God hath before him all the motives, which might incline him to spare it, it was a City, a great City, and that great City; that as the women from the wall had variety of arguments why *Abel* should be spared, and the woman of *Tekoa* why *Abshalon* should be called from banishment, and *Bathsbeba* why *Solomon* should be designed to the Throne, so repentance doth exhibit to God all the instances, impulsions, instigations, extimulations, that should make God propense to favour; As it is the nature of a Rhetorician to speak not onely *acunde* elegantly, but *acunde* fluently, and compleatly to a businesse, it being said of *Plato*, that he had a stored breast, and of *Curio*, that he was ample in giving informatio. ; and of *Tytamus* the Schollar of *Aristotle* (who was afterwards called *Theophrastus*, he *Divine speaker*) that with all manner of suavity he could speak fully to the subjects which he did handle; So repentance is copious in setting out a Penitent with all his adjuncts, and appurtenances, inferences, and references to make him acceptable. *Polyrates* when he presented the mother of a Souldier which dyed in the Wars to a rich Citisen of *Samos*, he delivered her with these termes, *I give this Mother to thee to maintain*, and all the good services of the Souldier were rehearsed. *Plato* undertaking to bring *Eschynes* into favour, who had been a long time neglected in the Court of *Dionysius*, he used all his Rhetorick to ingratiate him, telling the Prince that he was a man of profound judgement, one of strict life, and that he had travelled a great way to wait upon him, yea,

P. H. reserium  
habuit Plato.  
Victor. var.  
Lecl. 1.9. c.5.  
In instruendo  
dissipatus esset.  
Cicero in Bru-  
to  
Stutabo. l. 13.

οὐδὲ γὰρ  
καὶ τὸ αὐτὸ  
ἐστὶν.  
Eraf. in Adg.

Plux. de dis-  
cern. adult.

N n n

nothing

Valer. Maxim.

D<sup>e</sup> universo or-  
bis ambitu tri-  
umpasse visus  
est, quod memi-  
ni profecto pi-  
sum est usquam.  
Plut. in Pom-  
peio.  
Plut. in Anto-  
nio.

Scientia relati-  
vè dicitur ad  
scibile. Tho.  
Aq. p. 1. q. 14.  
art. 15.  
Alternante con-  
ceptu. Aug. de  
Trim. l. 15.  
c. 14.

nothing was omitted to endear him. *Fabius Maximus*, that he might be set out with his due honour, being brought into the City by the greatest Concourse of Senators and people, he was desired to make a stand in the open Market-Place; where, by the invention of *Arctius*, there was a stately Monument set up for the people to gaze upon, and every thing related that was praise worthy in him, as that he had been *Edile*, *Censor*, *Tribune* of the Souldiers, *Pontifex*, *Augur*, five times *Consul*, and twice *Dictator*; and that in his time he had taken *Tarentum*, subdued the *Ligurians*; so restored the battail, when *Minucius* was flying, that he was called the Father of the Army; so vanquished *Hannibal*, that he might be styled the Deliverer of the Roman Empire. *Pompey* at his triumph (which was the greatest that ever I read) had every thing brought in that might expresse the glory of it, there was represented to the people his Victories over *Pontus*, *Armenia*, *Cappadocia*, *Paphlagonia*, *Media*, *Cholcis*, *Iberia*, *Albania*, *Syria*, *Cilicia*, *Mesopotamia*, *Phœnicia*, *Palestina*, *Arabia*; and that he had conquered a 1000 Castles, 900 Cities, 800 Piratical ships, & that in *Africk*, *Asia*, and *Europe*, he had done such wonders, that he seemed to triumph over all the World. *Cleopatra* when she prepared her self to go meet *Mark Anthony*, that the Majesty of such a glorious appearance might be fully known, there is described every thing that might witness her Princely Pomp, namely, that she sailed down the River *Cydnus* in a bark overlaid with gold, the Oares being of pure silver, the Cables of silk, the sailes of purple, the odours so costly, that they perfumed the banks sides with sweet smells, her maids of honour attired all like *Nymphs*, and her self sitting under a Tent of gold, did seem to be the very *De ty* of beauty; But never any Narration, Triumph, or Spectacle did ever so decipher, and delineate a thing, as *Repentance* doth all thy motions, affections, preparations, passages, and perfections. God hath an observing eye over a Penitent, and doth exarate, and can enumerate all his manifestations; he hath bottles for thy tears, files for thy Petitions, witnesses for thy vows, baggs for thine almes, and books for thy actions. He that made the ear, doth he not hear? Doth he not see my waies, and count all my steps? are not these things written in thy book? doth he not search the heart, and reines? Can there any thing be concealed from him? flee his notice? or be undiscernable to his all seeing eye? No, Knowledge is relative to that which is scibile, a thing is no sooner perceptible, but God doth apply his understanding to it, not by a variable conception, but by present insight; he which doth know infinite things, must needs know in thee such things as have both initiation, & termination. Oh penitent then see how God doth

doth look upon thee, look thee through, search thee, and mark thee, that every thing thou doest, doth come to his notice, and is under his eye. If thou wouldst be seen with comfort, and seen compleatly, turn Penitent; for repentance is an object, that is never out of Gods clear, distinct, and distinct view; here Gods eye is piercing, and fixed. *Josiah* doth no sooner humble himself, but every melting in his brest, and dash in his garments is considered; the Publican doth no sooner approach to God, but his distance, his dejection, his blushing, his knocking, and his humble tone is taken notice of. *Hezekiah* doth no sooner apprehend judgement, but his turning his face to the wall, his pious gales, and calling upon God for an approbatory remembrance are called to mind; *Mary Magdalen* doth no sooner seek reconciliation, but her modest gesture, her torrent of tears, her head-spun napkin, and her passionate kisses are spoken of yea, *Ahab* is but an Actor upon this Stage, and his personating of repentance is called upon to be discerned, for, *Seest thou not how Ahab is humbled?* Oh then that thou couldst repent, that thou didst repent, shouldst thou not be apprehended? yes, though before thou wert never looked upon, or seen with delight; yet then thou shouldst have Gods eye of grace, & his eye of inspection, his bright and his broad eye fastened upon thee. *Return, return oh ye Shulamite, return, return; that we may look upon thee.* Cant. 6. 13. the returning Shulamite is a creature fit for the heavenly gaze, God will look upon her, and not passe the least thing, that is remarkable in her; fix his eyes, and feed his eyes upon her, consider her beauty, and admire her new-acquired greatness, speak like one affected, and ravished with her. *Who is she, that looketh forth as the morning, fair as the Moon, clear as the Sun, terrible as an army with banners* Cant. 6. 10. Oh then so soon as thou hast but cast thy self at Gods feet, God doth stoop down to take thee up; so soon as thy sacrifice is laid upon the coals of the Altar, the smoak of it doth ascend to Heaven; so soon as thou doest but lay hold on thy Saviour, be it but upon the hem of his Garment, yet he is sensible of thy first feeling of him, though with some remoteness. *Who is this that hath touched me? for vertue is gone out of me.* God is privy to the least address, and the smallest expression that ever thou didst make, when thou didst desire an union with him. He knoweth the first turning up the flag, when thou didst break up thy fallow ground; and the first gash that was made, when the circumcising knife did cut off thy uncircumcised foreskin; he can tell thee thy conception, thy quickning, thy birth, the first drawing at the brest, lying in the Cradle standing upon thy feet, growing up to ripe years, and performing the

the



the manlike acts of a Penitent. He can repeat to thee thy checks, thy conflicts, thy groans, thy protestations, thy supplications, thy fruitfulness, thy fervency, thy watchfulness. Oh then if God hath all things under his eye, how can repentance be rejected, or despised? no, depend upon thy repentance, trust, and rest upon it, jeopard a soul, and venture heaven upon it, think thy state is secure, thy bliss infallible, for God will examine thy repentance to find out all the assurances for thy justification, as in his plea for *Nineveh*, he doth urge all the arguments and ratifications for the sparing of it, as that it was a *City, a great City, and That great City. Should not I spare Nineveh, that great City?*

Seventhly, This doth shew, That no earthly eminency is certain, for God once spared *Nineveh, that great City*, but now *that great City* is wasted: some say that *Mosul* is built out of the ruins of it, as *Tunis* is said to be built out of the ruins of *Carthage*: howsoever the old *Nineveh* is demolished. *Hasston* saith, it is wholly decayed, *Pappus* saith it is utterly perished; for he saith, Repentance at the preaching of *Jonah*, saved it for an hundred years, but afterwards being puffed up with happy success, it felt an avenging God. *Carthwright* which lately travelled into those parts, saith, That he saw but some pieces, and broken walls remaining of it, and that *Almusal*, or (as we call it) *Mosul*, was built upon the same place where it once stood. The most judicious Writers hold, that after *Arbaces* had taken it from *Sardanapalus*, it did continue under the *Medes* in some flourishing condition, till the time of *Cyaxares*, the son of *Phraartes*, who began to destroy it, and *Astyages* his son levelled it with the ground. O then what stability is there in any earthly greatness? *That great City* hath had both her Obit and her Funerall, yea, there is scarce an urne remaining where we may find her ashes, or a Tomb-stone upon which we might write her Epitaph. What pleasure then in smelling of these *Nossegayes*, or looking with delight upon the brightness of these falling stars? why dost put water into a riven vessel? this world is crackt, and split, and can hold nothing in it long, the whitest flowers melt and drop. It is much we can enter into league, or vow familiarity to such a mutable friend. Behold the world which is loved, doth flee away. We do but warme our selves at a blaze, borrow our light from a melting Candle, travail with a fugitive guides these Musks will lose their sent, this juicy meat will turn into dung, this keeper of our treasure will prove a Thiefe; our best build-ings here stand upon a weak pinning, our richest Garments were now alive, he should find the City to be so fallen into ruine, that he would not know it to be *Nineveh*. *Cui perforato aquam dolio ingerit?* Chryl. Hom. 77. in *Marth. Alba lignifera cadunt*. Virg. *Eccē mundus, qui diligitur, fugit*. Greg.

*Nineveh nunc  
vota est vastata.  
Hayt. de Tar-  
tari. l. 12.  
Funditus perit.*

*Hasston in 3.  
Pappus in 3.  
Jon. Centum an-  
nis ad concio-  
nem Jona assu-*

*penitentia pa-  
nam sibi denun-  
tiam evade-  
bat. Verum cum*

*felici rerum suc-  
cessu elata ad  
vomitus redi-  
ret, excusso ti-  
more Dei, Do-*

*minum tandem  
insipientem ex-  
perta est. Pap-  
pus. in 2. Na-  
hum. Carthw.*

*Hist.*

*ὁς μὲν οἱ ποῖ  
πῶς γέγονεν*

*ὁ πόλις τοῦ*

*ἑνὸς.*

*That nothing*

*was seen scarce*

*remaining of*

*it. Cyril. Alex.*

*in Nahum. M.*

*Gregory in his*

*description of*

*the Assyrian*

*Monarchy,*

*saith, That if*

*Ninus which*

*built Nineveh*

*were now a-*

*live, he should*

are stitched up with a rotten thred, our strongest ships are subject to Leakes; how soon will these mists be exhaled, these bright days be obscured with dark night, these pleasant Comedies be acted out? Oh that our hearts could trample upon this earth, as well as our feet do; that our consciences could renounce the world, as well as our profession doth, that we could wear St Pauls Crucifix about our necks, *I am crucified to the world, and the world to me!* How many great families have we seen decay? how many great Cities have we found laid in the dust? *Baldnesse is come upon Gazah, Jer. 47. 5. How is Shebäck taken, the praise of the whole earth? Jer. 51. 41. What City like to Tyrus? yet she destroyed in the midst of the flood, Ezecch 28. 8. Babylon the glory of Kingdoms, the beauty of the Chaldees excellency, yet she that cryed a Lady sure for ever, is now but a poore Madams The hammer of the whole earth is cut asunder and broken, Ier. 50. 23. Yea, Nineveh that was the Crown Imperiall of the whole world, hath now lost her Diadem, that great City, hath not one of her thousand five hundred Towers, or one of her splendid Palaces to be seen? Oh then why are ye enamoured upon your beautifull Empress? do ye dwell here in the enchanted City? are ye out of the dint of vengeance? do ye feare no judgments? what should make you so confident? *Nineveh's circuit was more large, her walls more strong, her streets more populous, her treasures more abundant, and her dominion more ample then yours; then may not ye drop, as well as Nineveh is fallen? Are your sinnes lesse? No, ye have four sinnes within your walls, (and yet I will except fraud, pride, partiality, and bribery) that shall justifie Nineveh from being the more guilty sinner. Four sinnes? What are they? I know ye are good at asking of questions, and apter to sciscitate, than to eliminate; therefore becaus I have often heard you told of these things, and yet I could never see you blush at these things, but rather rage; not softened with ministeriall zeal, but rather hardened, therefore I shall not speak where the Lord hath commanded to keep silence, Amos 5. 13. nor throw abroad his Pearls, but where he hath directed me to cast them, nor impart his holy things, but where he hath enjoyned me to give them, Mat. 7. 6. If ye command the Prophets, saying, prophesie not, Amos 2. 12. and the times be come about that no man must strike, nor reprove another, for the people axe as they which strive with their Priest, Hof. 4. 4. Then why should we reiterate that which we have had preached upon the house-top? and made plain upon Tables? for feare therefore I should be charged to bring in railing accusation; I shall say onely as Michael did, when he contended with the Devill about the body of Moses, *The Lord rebuke thee.* But these sins are such, that if ye had**

O o o

walls

walls of brais, and guards of Anakims; they will make every beam of your-houses, and every stone in your buildings, cry out confusion to you. Ye have nothing but conversion to preserve you, and I doubt whether ever I shall see *Ninevehs* repentance amongst you. Oh that the *Jonah* were born, that could cry effectually in your streets! oh that the Auditors were yet so prepared, that they could listen to a message from heaven with *Ninevehs* ears! oh be ye smitten grove-long to the earth, wallow your selves in the ash heap, weep till a teare more cannot melt out of your eyes, reform, till there be not one sinne left for conscience to turn new spy unto, and so may repentance be your preservative, a kind of Guardian Angell to the City, with *Nineveh* ye may yet be spared. But if ye be spared; I wish ye not to be secure; for if your repentance should intermit, or abate in the vigour, if ye should fast and fall to your old rior, or put on sackcloth and change this sackcloth into new fashions, or cry mightily unto God and cry but till the judgement be removed, or turn from your evil wayes, and wax as exorbitant as ye were before, and forbear from the violence that is in your hands, and then become as club-fisted as ever; the renewing of your former sinnes, will but renew your former dangers; therefore your repentance must not onely be fervent, but firm; not onely unfeigned, but unchangeable; for remember *Loths wife*, remember *Nineveh*, she humbled her self, and was pardoned; she repented, and was spared; but she repented but for a time, and was spared but for a time, she turned again to be *Nineveh* the wicked, and she happened to be *Nineveh* the miserable; a temporary repentance, procured for her but a temporary safety. God did not cry the second time, nor send a new *Jonah* to her, but he sent a curse instead of a cry, and desolation instead of a Prophet; she is now ruined into *That great heap*, that was spared, because she was *That great City*. Should not I spare *Nineveh*, that great City?

3<sup>d</sup> General wherein are more then sixscore thousand persons, which cannot discern betwixt their right hand, and their left hand, and also much cattel.

Now let us come to the description: wherein are more, &c. In which observe these two particulars.

First, The principall commodities, wherein are more then sixscore thousand persons, which cannot discern between their right hand, and their left hand.

Secondly, The lesse principal commodities: And also much cattel.

First,

First for the principall commodities: in which these parts are considerable.

1. The receptacle, *Wherein.*
2. The season, *When.*
3. The treasures, *Persons.*
4. The quantity, *Sixscore thousand.*
5. The surplus, *More.*
6. The qualifications, *which cannot discern bewixt their right hand, and their left hand.*

*Wherein.*

First, for the Receptacle, *Wherein.* Elsewhere had been no credit to *Nineveh*, but that *Nineveh* was the place, in which such choise things are to be found, this is honour, *Wherein.* From hence observe, that *Happinesse* must carry with it an Appropriation; the Appropriation is the approbation of it, yea, the apprehension, and (as I may call it) the appurtenancy of it; that is the most beneficiall Jewell, which is worn about our own neck, and the comfortable light, which doth shine in our own Horizon! That is the best musick, when men do sing *musica*; he is a pittifull mason which doth build for others, and hath not an house to hide his head in, and a lamentable tilth-man, which doth plow, and sow for others, and hath not at the latter end of the year any crop of his own to reap: what matter though thousands be recorded for fortunate persons, if thy name be not put into the Catalogue? or that never such great multitudes are in the bath, if thou dost not step in with them? *A man hath joy by the answer of his mouth.* Prov. 15. 23. when a mans own mouth can speak satisfactorily, and feelingly for that which should truly blesse. *Let thy care, and consideration begin at thy self, lest in vain thou beest busie about others, thy self being neglected. Let us know amongst our selves what is good, as Elihu saith.* Job 34. 4. Particular experience is beyond generall relation. *Why shouldst thou destroy thy self?* Eccles. 7. 16. He doth destroy himself, which doth not principally make sure, that which is proper for his own preservation. *What have we to do with that, which is forraign?* He that heareth of much, and acquirith nothing, is like the fool, which foldeth his hands together, and eateth his own flesh. Eccles. 4. 5. for should he onely see other men put meat into their mouths, and not feed himselfe; yes, his mouth craveth it of him. Prov. 16. 26. That which a man doth possesse is his proper advantage, for neither welfare nor honour, law nor gospel, peace of conscience, nor the joyes of Heaven are usefull to us, if we have not a proper title

*Insuper eamque.*  
Tullius.

*Notes in illo alio.* Plinius.  
*Mibi ipsi balneum ministrabo.* Aristoph.  
*A te tua cura & consideratio inchoat, ne frustra extendaris in alios, te neglecto.* Bern. de Confid. ad Eugen.  
*Quid nobis cum alieno?* Greg. Naz.



title to them. Therefore let not the blessing be mistaken, but let it be individually our own, as ye see it was *Nineveh's* happiness to have this felicity with a restriction, or in the proper *ubi, & wherein.*

### Application.

First this doth reprove them, which know blessings onely by hearsay; there are places that have them, but do they center at home? can they say of their own station, *wherein*? No, they have a rumour of much by report, but have nothing in their own enjoyment; and is not this a wandering kind of

*Domestica mala  
graviora sunt,  
quàm ut lachry-  
mas recipiant.  
Herod. l. 3.  
Se suos discipu-  
los docere de-  
cem minis; ve-  
rum qui ipsum  
docerent citra  
timiditatem lo-  
qui, se ei datu-  
rum centum  
minas. Erasim.  
Plut. in  
Apoph.*

comfort? to see fulnesse abroad, and want at home? yes, domesticall miseries are greater, then can be expressed by tears; as, *Psammennitus* told *Cambyzes*. Oh that we should live by the gazel or satisfie our selves by an extraneous welfare! What is this but like *Isocrates*, which taught all his schollers resolution in pleading, for ten pounds, but he would give him an hundred pounds (out of a sense of his own timidity) which could teach him the like courage; if we be satisfied with the endeavours of others to attain to great things, and have not the like affections to make our selves happy, we are but like the fishes, *gladioli*, as *Themistocles* said of *Eretrienſes*, which carry a sword upon their backs, but have no heart within. Oh therefore let us not be given too much to visit the state of others; but let our eyes be in our heads to observe our own condition, whether the right blessing be in the right place. Let every man prove his own work, that he may have rejoycing in himself alone, and not in another. Gal. 6. 4. Oh let us not talk of dainties, and tast no delicacies our selves; or speak of banks, and have no treasures in our own possession; or tell tales of Heaven, and have no heavenly interest, and evidences for this were but to be imaginarily happy, or implicitly blessed. Therefore let us plead out our own entail to felicity, and bring it home to the proper place, as *Nineveh* here had it rightly seared; for, *wherein.*

Secondly, this doth shew that some do enjoy distinct felicity; for though this were no where else to be seen, yet in *Nineveh* it was to be found, *wherein.* The Lord doth rain upon one City, and not upon another! The wind bloweth where it listeth. God doth distribute to every one, as he pleaseth. Amongst the *Spartanes*, they were persons highly favoured, which got the publique Banquet, to whom it was said, *The City doth honour thee with this Feast.* They were men specially respected by the *Athenians*, which were graced so far as to have entertainment in the

*Hac te mensa  
ovitas boni-  
rat. Plut. in  
Lycargo.  
Suidas.  
Sabel. l. 5. c. 3.*

Pry-

*Præsum.* It was *L. Minutius* onely, that got the golden bullock; and *Zelisslaus* that had by *Bochslaus* the 3<sup>d</sup>, the golden hand given him for his valour. What should I speak of more? Particular preheminences happen, as God doth command the blessing. *Levit. 25. 21.* oh then, be ye privy to your own priviledges, use not things conferred, as if they were inbred. For do ye hold all things in *Frank-almoigne*, and yet will ye not know your own Benefaciour? are blessings *Donatives*, and yet will ye not acknowledge your distinguishing God? yes, such things as cannot be espied elsewhere, are seen in you; as those things, which other places were destitute of, were enjoyed in *Nineveh*, for wherein.

*Uti datus, tanquam innatus. Bern.*

Thirdly, this doth shew, that greatnesse doth not consist in bare title, but in effectuall demonstration, for *Nineveh* is not only *That great City*, but that great *Receptacle*, wherein. To have a name to live, and to be dead, is to be but a great stinking Carrion. If a man thinketh himself to be something, and is nothing, he deceiveth himself. *Gal. 6. 3.* that is, he is but the great Cheat of himself; for, for all his great thoughts, he is but the great Something-Nothing. They are not leaves, but fruits, which justify the figtree, *Matt. 21. 19.* they are not fancies, but fruition, which realize comfort. There are a generation of men, which are pure in their own eyes, but if their purity do reach no further then their own sight, they are the botches of the World; their own eyes see that in them, which is not elsewhere visible; they are Saints of their own glimmering, their purity doth not reach beyond their own eyelids. The young man, that crieth out *Good Master*, what shall I do to inherit eternall life, must not think to carry eternall life with a grand question; no, this is but like a young mans vapour, or a busyheaded Critick; eternall life doth require more then scepticall Divinity; hee must be as great in acting, as he was in scrupling, or else that will happen to him which did happen to the young Questioner, to go away sorrowfull. It is not enough to say with *Laodicea*, I am rich, and increased with goods, and stand in need of nothing, but we must be as rich in conscience, as we are in confidence, or else *Laodicea's* doom will light upon us, to be wretched, miserable, poor, blind, and naked; if *Laodicea* hath no other goods but those which are locked up in her own protestations, and asseverations, she is but rich only in tongue; such great concealed Creatures are but like the great Temple of *Apollo* in the Island *Chernis*, which wanting a foundation is puffed up and down, with every gust of wind; or there is nothing left in them (as *Antipater* said of *Demades* the Oratour) but just as there was in the sacrifices of the Heathen, besides the belly and the tongue; they only approve of good things, but do not pursue

*Grande Apollinis templum natat, et quocunque vento pellitur. Pomo, Mela. l. 10. in descript Egypti. Plut. in vita Procionis. Melius probas beneita, quam loqueris. Seneca. ep. 21.*

Ppp

them.

them. Oh, wo to them then which are onely voiced up to be great; but setting aside their own tumour, and the peoples rumour there is no greatnesse to be seen in them. Shall these go for great Professours? no, great Impostours. Great expressions must justify great titles, as *Nineveh* was called *That great City*, and hath great things to be manifested in it, it was a singular Receptacle, *Wherein*.

### *Ars.*

*Fortuna peracta  
Jan sua Vir-  
gil.  
Cyathus exicca-  
tus: Diphil.  
percuti mill  
figura, Ovid.*

2. Now let us come to the *Season*, *Ars. wherein are*. Not there were, but there *are*. From hence observe, that *present blisse is the honoured blisse*. *There is no remembrance of former things*. Eccles. 1. 11. no former things are decayed, and so their glory is vanished with them; what operation in spent druggs? what tast in dead wine? a sithy garment is fit to be left off, a withered beauty is not looked upon with an eye of pleasure. Who can call him Owner that hath wasted his estate, or Conquerour, that hath lost the Field? no, *that which is wanting cannot be numbred*. Eccles. 1. 15. Felicity is then extinct, the full bowl of welfare is drunk out to the last drop, there is nothing left but a thousand perishing figures to be seen. What beauty is in a consumed thing? No, *desolate Babylon is like the rayment of them which are slain, thrust through with a sword*. Es. 14. 19. *Broken Moab is like a vessell wherein there is no pleasure*. Jer. 48. 38. That is the true happinesse therefore, which is come to no diminution, or abatement, where the spring doth not fail, *but the waters are sure*. Esa. 33. 16. where the clusters are not lessened, *but the presses are full, and the fass overflow*. Joel. 3. 13. where the might, and magnificence, honour, and splendour of a people is as apparent as ever; when not former, but present times do shine with bright felicity. *Wherein are*.

### *Application.*

1. This doth shew in the first place the stableness of Gods providence, it is as easie for him to continue, as to convey a blessing. *Nineveh* had been happy, and *Nineveh* still is happy, *wherein are*. Would we not fly from God, he would never be weary of spreading his wings over us, would we not cast off his protection, we might continually take Sanctuary in him. *The eternal would be our refuge, and we should be safe under his everlasting armes*. Deu. 33. 27. *he would settle blessings upon us by a cove-*

*nant*

nant of salt, Num. 18. 19. As we have reigned in many privilegedges, so he would build up our Throne to all generations, Psal. 89. 4. Yea, he would set our Tabernacle in the Sun. For God doth not alter with times, and chances, being made another than he was, but he doth remain unchangeable in the most changeable conditions. As it is said of Portius Latro, that what he undertook he never gave it over, till he had perfected it; so Gods providence is as consummative, as operative: he would not onely be the God of comforts, but the God of constancy; not the God of Aydes, but the God of Ages. I am that I am, immutable, invariable. And is this nothing to have interminable felicity? Yea, Ever to stand, and never to fall, is a divine and miraculous thing. Yet this might be our fixed state, if we would perpetuate our obedience; we might weave out our web to the last thred, write Decades of felicity. God would never disturb or interrupt our happinesse, if our finnes did not molest or disquiet him. Oh what a diuturnity and indefinency of bliss might there be, even from generation to generation. See it in Nineveh, it had been happy, it is happy, wherein are.

Secondly, This exhorts us to preserve our felicity, we are not yet deprived of blessings: no, wherein are. What? are, and are not? are we weary of welfare? do we begin to loath Manah? have we dwelt so long in Canaan, that we know not the worth of a Land of promise? Yes, we are even satiated with comforts, and nauseate our present state; we do what we can to grieve providence, and to exasperate a blessing-God, to make gaps in our own hedge, and to pluck down the sticks of our own nest, to drive away Angels from watching over us, and to force God which hath thus long dwelt among us to turn his back upon us, and to leave our coasts with distaste and displeasure. Oh the horrid finnes which are committed amongst us, as if we would invite in Devils, and make this Land a Cage of unclean spirits! we are sick of our happinesse, and doubtlesse do desire a change. It is said of Alexius Comnenus, that when upon the day of his inauguration, he subscribed the Creed in a slow trembling manner, it was an ominous sign to all, what a wicked man he would prove, and how nigh the ruine of the Empire was at hand; so we which have thus violated the faith, and are come to such a sloathfulnesse and lukewarmnesse in Religion, it doth presage that our very inwards are corrupted, and the foundations of our welfare shaking. When Philip the last King of Macedonia, a little before the great bartel which he fought with Flaminius, stepped up upon the top of a sepulchre, to make an Oration to his Souldiers, it foretold a sad event of the issue of the fight; so we which have trod upon so many dead heads of famous Martyrs,

Deus cum temporibus, et rebus non concidet, alius ex alio factus; sed invariabilis in variabilibus est. Naz. in Orat. de scripto. Quicquid capit, non desit, quin perfectisset. Semper stare, et nunquam cecidisse, divinum est, et mirabile. Chrysost. Hom. 77. in Matth.

Nicot. 1. 1.

Plut. in Philomino.



tyrs, which at first conveyed unto us our faith and worship; it is a kind of prediction, that this at last will be fatal to our Church. Is this the way to preserve blessings? no, it is the high way to blast every thing which hath been flourishing amongst us. Are we not happy? and may we not still be happy? then why will we compell happinesse to swim over Sea, and to carry so many blessings along with it, as we would be glad again with wringing hands to recall them; and regain them: oh I speak to you in a timely hour, your sinnes I hope have not yet made God to abhor the excellency of Jacob, nor left you naked before the Lord; no, ye have yet much in your keeping, preserve that which is in your possession; all is not gone, no, your blessings are in your eyes, ye may yet feel them (if ye be not insensible) with every joynt of your fingers, *wherein are.*

Thirdly, This doth serve to teach us constancy, for is providence constant, and not obedience? is God unchangeable in mercies, and not we in sincerity? is God no backslider, and shall we be Apostates? no, if he doth retain his vigilancy, let us retain our integrity; if his heart be firm, let not us forsake our first love. Oh that we were as indeclinable, as he is immutable! He doth not vary, but are not we fickle? doth Judah yet rule with God, and is faithfull with the Saints? Hof. 11. 12. No, if ever we were good, Religion must now passe upon a Postdate; if there were some eminent things in us, yet can we say, there are: Oh that unclean shew-bread did not stand upon the Table of the Lord, that the pure mettall were not taken out of the golden Candlestick, that we had not made breach of wedlock, and sued out a Bill of divorce. What pillar of the house hath not been shivered? what foundation hath not been shaken? Now is there any thing more injurious to God, or scandalous to profession, then inconstancy? who put these new hearts into our bosomes? who taught our tongues these strange solœcisms?

*Vituperationem generant, quæ in mediis consiliis agra deservuntur. Cassiod. lib. 4. ep. 21. fides vera non est si non sit perpetua. Amb. in 2. Cor. c. 6.*

*Those things deserve disgrace, which wax faint in the midst of their endeavours. That is no true faith, which is not perpetuall. My soul doth tremble at that speech of St Augustine, They which fall, and perish, were never in the number of the predestinate. The firm Christian is the memorable Christian: oh therefore preserve your Religion as ye would your Fathers inheritance, nay as ye would the first eyes with which ye saw; why should ye not be as firm in faith, as God is in providence? he doth give blessings, and doth continue them. Nineveh is as rich in them as ever, wherein are.*

Persons.

3. Now let us come to the Treasures, *Persons*. From hence observe, That these *Persons* are the worlds perfections. God the Former of all things, and the inimitable, and incommunicable Creator, (who by a finger of Omnipotency, out of a rude Chaos, nay, an unhapen un-ented *Nothing* hath set up, and set forth this specious and spacious Universe) after he had made his coorse peeces, brought forth at last Man, as his Master-piece, the beam and beauty of the Creation, which had not onely the excellencies of all creatures in him; but a superiour excellency above all Creatures, insomuch that he that had seen man, had seen not onely all the rest; but he that had seen him, had seen that which elsewhere no eye could behold; no Pearl nor Star like unto him; for indeed he was the precious Pearl, and the bright Star of the whole Creation, taken out of the Chaos, but with a particle in him derived from the shining heap; the rare extract, or Elixir of all created things, yea the twist of things visible and invisible, a natural Phoenix, a supernatural Seraphim closed up in one skin. God made him the Apex of all other Creatures, and made him to culminate with the sublime spirits, that though his altitude was not equall, yet he came but a few cubits beneath them *a little lower then the Angels*, Psal. 8. 5. A little lower; for if they were intellectuall, he was wise; if they were indeficient, he was immortall; if they were shining, he was bright; *Crowned with glory and honour*; if they had heaven, he had paradise; if they revelations, he mysteries; if they joyes, he ravishments; the Angels daily visit man, as a Partner, camp about him, as a darling, rejoyce over him as a Mirror, and convey his soul at last to their own Chantrey, to sing a part in their celestiall quire. But take man according to his proper Nature, and he is a rare creature, he was made last, and so as a quintessence extracted out of the virtue of the whole Creation, yea the limit and lustre of Gods creating power; he was made by consultation, the rest of the Creatures God made by his authority; there was but a *Fiat*, let it be made, and every thing received a being: but man was made by deliberation, *Faciamus hominem*, *Let us make man*, as if there were so many secrets, and things of weight and consequence, to be considered in man, that the wisdom of the whole Deity was summoned to conclude upon them, as St *Ambrose* and *Rupert* hold: He was made a Lord: the son of *Macrinus* is said to be born with a Crown on his head; sure I am, man at first

Amb. l. 6.  
Hexem. c. 7.  
Rupert. l. 2. de  
Trin. Cuspini-  
an.

Qq

was

Pontan. l. 2.  
belli Neapolit.

Vide ob homo,  
dicit mundus,  
quomodo ama-  
vit te, quia prop-  
ter te fecit me  
servire tibi, quia  
propter te factus  
sum, ut servias  
illi, qui fecit &  
me, & te; me  
propter te, te  
propter te. Hugo  
in Didasc. l. 1.  
Ut eadem spe-  
taret, unde illi  
origo est. Laet.  
de Opific. Dei.  
l. 2. c. 8.

Sucton.  
Laetius.

Suidas.

Volater. l. 23.  
Anthropolog.  
forma vero, &  
faciei venustate  
adeo mira &  
excellenti, ut  
plures, vel pi-  
cturæ, illius ima-  
ginem nullus  
potuit exprime-  
re. Plut. in  
Demetrio.

was constituted *Prince*. *Scanderbeg* (it's said) came out of his Mothers womb with the shape of a sword in his hand; but man it was that carried the commanding sword, for all Creatures were made subject to him, in so much, that *Hugo* doth bring in the whole Creation, crying out to man, *Set O man* how the Lord loved thee, he made me to serve thee, that thou mightest serve him, me for thee, and thee for himself; he was made a rationall Creature, other Creatures had their properties, but none such a perfection; no, he it was that was to order all things by discretion and judgements yea, to stand upon earth, and to pry into the heavens, that he might look up to those things from whence his first beginning came, for man was made to contem-plate upon the Creator; he was made to be the draught of Gods own face, for after God had finished the rest of the Creation, he set up man as his Picture, or the Creature wherein the Creator might seem (if it were possible) to be effigiated, or represented. Let us make man according to our image and similitude: that man should be a kind of terrestriall Deity, or earthly *Numen* amongst the Creatures. *Augustus Caesar* seemed to carry spots like Stars upon his brest. *Pythagoras* had a thigh like gold, and was every where so beautifull, that his scholars thought him to be *Apollo*. *Magnes of Smyrna*, was so comely, that he was carried up and down from City to City to be seen, and the *Magnesiensians* were so taken with him, that the very sight of him bereft them of their judgment. *Antinous a Bithynian*, was so admired by *Adrian* the Emperour for his rare feature, that the Emperour at his death built a Temple for him at *Mantineia*, a City in Egypt, and stamped his Image upon his coyn. *Demetrius Poliorcetes*, was so surpassingly fair, that his physnomy could not be taken by any Painter. But if all the pure complexions that ever were upon earth could be presented, what were they to my matchlesse Paragon & to amiable *Adam*? No, God himselfe was so rapt with him, that he seemed to be the pleasure of the heavenly eye, for when God had viewed every thing he had made, he onely said, It was good; but so soon as Man was created, it is said, *God saw every thing that he had made*. and behold it was very good, *Gen. 1. 31.* as if the making of Man had added an Ornament to the whole Creation; and indeed it was so, for God doth take this Creature as the principall Impress both of his power and honour, *Man is the glory of God*, *1 Cor 11. 7.* What should I speak more of this peerlesse Creature? he is so excellent, that he is Gods intimate favorite, God doth weare his Crown, sit in his Throne, spread out his wings, stretch forth his right hand, open his brest, listen with his ear, search with his eye, give Lawes, Covenants, Promises, Visions, Inspirations, infusions, Myste-

Mysteries, Sacraments, meely for mans benefit; yea, he doth send down his Angels, his Spirit, his Son, keep a Book of Remembrance, and a Book of Life for his sake; he doth enlighten him when he is blind, guid him when he is wandering, redeem him when he is lost, and will raise him when he is dead, he never doth leave him, till he hath justified him at his Throne, and glorified him in his Kingdom: God made the world for Man, and he hath dressed up his own Court for Man; that he might see his face, enter into his joy, live in his sight, and reign in his presence: seeing then man is thus dear unto God, how are men blessings wheresoever they breath or tread? yea the earth is beautified in having such Creatures, and *Nineveh* happy in enjoying such persons. wherein are persons.

*Application.*

1. This serves first to exhort man to know his excellency; Man, if thou dost oppose God, and despise thy Superiour, I know not how to make thee meane enough; but if thou dost submit to God, and honour thy superiour, I know not how to make thee great enough: It doth delight me to see a bright creature come out of the slime heap, and to see these slime-heaps such actuated Models, that they should have the whole world wait upon them, and heaven gaze upon them, that the Creation should bow before them, and the Creator himselfe bow down to them; that Sons of *Adam* should be such a glorious progeny; yea, that dust and ashes should excell the Sun in brightnesse, that so many secrets should be in these narrow closures, and such rare endowments in these little boxes, that it is a mystery even to search man, that his birth is so strange, for I am fearfull, and wonderfully made, and his gifts so singular, for he is girded with power, and hath as it were the strength of an *Unicorne*; that man is a kind of marvellous and mighty spirit in the world: that it is man that finds out all the rare inventions, studies out hidden causes, the Day book of present Accidents, the library of Antiquities, eminent in disquisitions, famous in experiments, sounding the depth of the Seas, taking the height of the Stars, not an Herb but he doth know the virtue of it, not a Gem but he doth understand the value of it, skilled in the variations of nature, vicissitudes of events, changes of States, in Mineralls, and Meteors, Thunder, and Comets, Influences and Constellations, as if he had a Chamber in the bowels of the earth, a Closet under the hollow of the Moon, or a Study in the eighth sphere, which hath the lips of knowledge, and the minde that hath understanding, which



which hath *Orpheu's* harp in his mouth, and can draw Congregations, and Kingdoms after him with his tongue, which is the curious Observer, and the eloquent Oratour; which hath wrought all the strange fears, settled all the Ordinate rules, atchieved all the Conquests, and reered up all the Monuments which are upon earth. Oh Man, what weight, and wonder do there lie couched in thee? *Lord what is man that thou shouldst be so mindfull of him? and the son of man, that thou shouldst so regard him?* But Lord, what is man that he should be so unmindfull of himself? and the Son of man, that he should so little regard himself? Oh Man, how hast thou wretched thy self? God made thee a Lampe, and thy light is extinguished; he did set thee upon thy feet, and thou hast brought thy self to thy knees; thou shouldst be the splendour of the whole world, and thou hast made thy self a scandall, a blemish, a curse to thine own being; where are thy primitive engravings? where are thy Creation prints? Oh *Lucifer* how art thou fallen from Heaven thou Son of the Morning? *Lucifer* is become *Noctifer*, instead of a *Morning-star*, a *Night-Orbe*, a Star fit only to shine in *Haules*, the Region of darknesse; So oh Man, how hast thou eclipsed thy brightnesse? where is thy wonted fulgour? where are thy morning beams? no, thou art now instead of a wonder, an astonishment, and fright; for he is a rare man which doth live according to his endowments, and act according to his priviledges; instead of those Ornaments, that were wont to be seen in man, there are now so

Bern.

Tot animal tor-  
menta Jeron.  
Tota sua visce-  
ra serpens con-  
currit, & im-  
primenda ma-  
litia pestem vo-  
mit. Greg.  
Ego adolescen-  
tule, non ob  
patrias, sed pro  
prias cuiusque  
viri virtutes,  
mercedem, &  
munera dare  
scoto. Plat. in  
Reg. & Im-  
per. Apoph.

many torments of Souls; yea, Man is so envenomed, as if the serpent had stirred all his poisoned entrayles to infect him. Whatsoever our Forefathers deserved for vertue, and piety; yet can wee challenge their honours? no, we are degenerated, and so have forfeited all their rights, as *Antigonus* the second, when a debauched Souldier came to ask his Fathers Salary, said to him, no, I pay stipends to Souldiers, not for their Father's, but their own Vertues. Oh man, how shall I deplore thy disfiguration, and deformation? thou knowest not thy self to be Man, thou hast scarce any part of a Man about thee; setting aside thy visage what affections, or actions hast thou to declare thy selfe to be Man? thou hast beauty in thee to be the Lure of thy lusts, strength to be the Club of thy passions, wisdom to be the Craftmaster of thy damned policies, dominion to be the Rentgatherer of thy covetousnesse, and the Wardrobe-keeper of thy pride; what man-like thing is there discernable in thee? no, thou hast perverted every excellent thing in thee to the satisfying of thine own vicious, and pernicious desires, and designs. *Man being in honour may be compared unto the beasts that perish. It is worse to be compared to a beast, then to be born a beast; for*

a man naturally to want reason is tolerable 3 but to be endowed with reason, and to be compared to the unreasonable Creature, this is the crime of the will. *Oh* sad, and lamentable change ! that *Man* which was the Inhabitant of *Paradise*, the Lord of the Earth, the Citizen of *Heaven*, the domestickall servant of the Lord of *Sabbaths*, the brother of blessed spirits, and Coheyre of the Heavenly Powers, should now by a suddain change be turned out of himself, and become a beast ! as if for the generality here were nothing, but Dens for savage Creatures, Cribbs for bruits, and Stalls for beasts ; that it was not so dreadfull for *Loths* wife to be changed into a Pillar of salt, *Miriam* into a Leper, *Saul* into a Phrentick, as for *Man* to be changed into a Beast. A beast indeed, who must not onely be rid with a bridle, or pricked with a goad, but he doth wallow in the mire, and doth lie down in dung, which hath mind of nothing but inhumane, barbarous, obscene, filthy, beastly, and brutish things. And would to God that this were his last, and worst change; but I doubt there is another *Metamorphosis* to be found of him, that he is changed into a Fiend, and a Devill ; for the Devill is his Companion, and Counsellor, his Leader, and Lawmakers no Conjuror more conversant with his black Dæmon, nor Witch with her familiar spirit. Insomuch that it may be said to too many, that the God of this World hath blinded their minds, that the Prince of the air doth work in the children of disobedience, that a lying spirit is in their mouths, that the Angell of the bottomlesse pit hath locked them up in close prison, that they are of their Father the Devill, that the Devill is entred into their hearts, yea, that *Sathan* hath filled their hearts to lye to the Holy Ghost. *Oh* Men, then where is your Manhood ? what Monsters, and Prodigies are ye become, that ye should be turned into Beasts, and Devills ? Is this according to the honour of your nature ? the perfection of your endowments ? *Oh* look with shame, and horreur upon this wofull evirating, or dis humaning your selves, and reassume your first dignity, live answerably to your qualifications, be Men ; and assure your selves, if ye glorifie God as he hath enabled you, that ye are the Beauties in your severall Stations ; yea, that the Earth hath no greater Ornaments, then Men ; ye may see it here in *Nineveh*, which had not more rich and pretious things to be found in it, then these Persons. *Wherein* are Persons.

Secondly, this doth serve to present to the City her treasures, these living souls are your lasting Excellencies As *Cornelia* being the Mother of the *Gracchi*, she brought forth her two sons, and said to the *Romane* Ladies, which delighted in other things, *These are my Ornaments*, so when ye have viewed all the

R r r

princi-

*Pejus est comparari, quam nasci; naturaliter non habere rationem, naturale est hominem verò ratione decoratum esse, & irrationali creatura comparari, voluntatis criminis Aug. Homil. Item tristis, & lacrymosa mutatio / Bern. f. 35. in Cant.*

*Hæc sunt ornamenta mea. Plur.*

*Sicut pascua  
sine armentis  
non sunt specio-  
sa, sic nec ci-  
uitates sine in-  
habitatoribus.*

principall things within your walls, yet these are your true Glo-  
ries. As pastures are not gracefull without Heards, so no more are  
Cities without Inhabitants. As Lyncurgus called men, the walls of  
Cities, so are they the Decorements of Cities: It your walls  
were made of Alabaster, your streets paved with silver, your  
houses built of gold, your posts and standards studded with  
Pearls, and ye had stars for lamp-light to bring you to bed,  
yet these same skinned gemms, and quick-breathed Jewels  
which hang about the neck of your City, do far excell the  
lustre of all other things which your City doth enjoy. Oh  
why then do ye strip your walls of their best hangings? tram-  
ple upon your treasures? abase your City-stock? vilify Men?  
It grieveth me to see with what wonder ye do look upon o-  
ther things, with what contempt upon your Citifens; with  
what care ye do preserve other things, with what disdeign  
ye do overlook these in their extremities; with what wari-  
nesse ye do eschew injury to those things, which do tend to  
your magnificence, with what violence ye do push at these  
with thigh, and shoulder, and beat them to pieces. Is there  
a more dying groane amongst you than for the neglect of  
these living souls? is there a shriller yell amongst you than the  
passionate cry of the oppressed? But let there be lesse pride,  
and cruelty amongst you, and more charity and equity; for  
these are your City treasures, and are most to be valued; the  
blessings of a City are the Persons of a City, where in are persons.

Thirdly, this doth serve to exhort these Persons, that seeing  
they are treasures, they do not diminish their own worth. Oh that ye  
should live to the honour of the City, and that ye live to the  
ignominy of it; that the mire in the streets is not worse, then  
the filth of your behaviours, that the great blemishes within  
the walls are the skars of your conversations; that your lusts,  
and riots, pride, and profanenesse do more shame the City,  
then all the sinks, and dunghills in it; do ye look to preserve  
the City? no, ye go about to drown it, for there is a ditch of  
sins. Oh it is a dangerous thing to a City, when sin doth walk  
up and down the streets with a Sodoms face, guilt appearing in o-  
pen sight with an impudent brow, when men take a security in sinning,  
and have pleasure in unrighteousnesse. To walk up and down the  
City with merry faces, were not so ill, as to look out with sin-  
full countenances, for It is better to be defiled with dirt, then  
sins. Oh then why do ye go scattering abroad your horrid  
crimes? and fill every corner with your abominations? Are  
ye the credit of the Corporation? no, when the City doth  
present you, it doth but shew her own infamy, and disgrace;  
your vicious behaviours are worse than if there were bre-  
ches in the walls of the City, her buildings half-levelled, and  
all

*Foras peccato-  
rum. Greg.  
Dum ante ocu-  
los hominum  
sine confusione  
reatus aperitur.  
Isid. de sum.  
beno.  
Suo sibi com-  
placere delicto.  
Jeron. in 1.  
Amos.  
Melius est tunc  
pollui, quam  
peccatis. Chryf.  
in 12. Heb.*

all the Monuments defaced; if ye were vertuous, the innocency of your lives would more adorn the City, than the beautifying the gates; for the City doth shine onely in the presence of Saints. Oh therefore leave no stinches behind you, but perfume every place where ye doe set your feet: blur not the Picture which ye would have looked upon with delight, but draw it out with orient colours; your mortified demeanours, and gracious fruits, do procure the great fame and renown to the City; what is your City-sword, Seal, Hall, Bench; no, these are but dumb and dead ensigns, the honour of a City is in the Citizens, the Persons. *Wherein are persons.*

Fourthly, This doth serve to fright men from blood-shed, for the sacking of a City is nothing like to the slaughtering of the Persons. If men be of such value, then they should not be hewn down like brambles, nor butchered like Oxen. *Let the shedding of blood be in the most sparing manner.* Oh these Cains, and Doegs, and Alimelech, and Hazael, and Herods, how detestable are they both to God and man? They are so partiall in their own crimes, that they think the guilt blood-shed can be washed away with a little River water, which do suppose that the steyn of blood-shed is gone so soon as they have sheathed their swords; and the noise of murther is stilled so soon as they have strook downe their enemies speechlesse. No, *The blood of Abell doth cry. God will make an inquisition for blood;* and a strict inquisition there will be. That God which doth require blood at the hand of every beast, *Gen. 9. 5.* doubtlesse he will not spare man for it. He that saith, *Thou shalt not kill,* *Exod. 20. 13.* And telleth thee that *his image is in every living person,* *Gen. 9. 6.* will teach thee what it is to kill men in a fury, and to deface his Images, as if thou wert but battering down painted Pictures. Just Warres are lawfull, but barbarous executions are brutish and Diabolicall: In the heat of battel, men should kill with a desire to preserve life. It is one of the ænigmaes of profession so to constitute a War, that there be no culpable scruple in the close. Sure I am, that as there are required for it a lawfull authority, a just cause, and a right intention, so it must not be *ex odio*, out of hatred. And how is that but out of hatred, if a man should shed one drop of blood more then that which is necessary, out of insolency and blood-thirstinesse? The lives of the vanquished are not wholly at the mercy of the Conqueror, he had need distinguish well between a Conqueror and a Cut-throat: For as vindicative Warre is the lawfulest, so that must be moderated, that a man be not a too severe righter of his own injuries; no, he ought to be satisfi-

*Pareissima sit sanguinis effusio. Hippoc. Ab nimium faciles, qui tristia crimina cadis. Flumine tolli posse putatis aqua. Ovid. Fast. l. 5.*

*P. Nav. l. 1. c. 3. n. 168.*

ed



Clarus. l. 5.  
Sent. Sect.  
Practic. Crimi-  
nal. q. 60.  
n. 30. Molina  
Tract. 3. de  
just. disput. 34.  
Abbas. in. cap.  
Latores. n. 3.  
de Cleric. excom.  
ad stabiliendam  
securitatem con-  
tra vultu: peri-  
naces & despe-  
ratos hostes.  
Becan. c. 25.  
q. 10. Victor.  
de jure belli. n.  
48. Amb. ep.  
28. ad Theod.  
Imp. Quatenus  
ferri potest cum  
minimo damno  
hostium & in-  
colarum, Vill-  
or de jure bell.  
n. 55. Molina  
disp. 102. Sect.  
in hoc secundo.  
Molina disp.  
117, Concl. 4.

ed with the victory: & as much as may be to leave revenge un-  
to God. The Authors and principall executors in an injury,  
ought to be slain, and not the generality which are drawn in  
to be parties. Yea, killing is allowed but onely against ob-  
stinate, and desperate adversaries. For the community cannot be  
touched without the hazard of many innocents, as St Ambrose saith:  
Conquest then must end with the least damage, both of the  
Enemies and Inhabitants. If it should be true, that a Christi-  
an taking a Christian captive, cannot sell him to make him a  
bondslave, as Molina holdeth: Then, if liberty be so much  
tendered, how much more life? Oh there is not a more crim-  
son sinne, then when blood toucheth blood, Hof. 4. 2. That is,  
That there is no end in blood-shed: when blood is poured out  
as dust, and flesh as dung, Zeph. 2. 17. When widows are increased  
like the sands of the Sea, Jer. 15. 8. When a Land is soaked with  
blood, Isai. 34. 7. Oh that men to men should be such Tigers  
and Furies! as if it were a mirth to open the Conduits of life  
to gush forth till the last drop, and to water fields with tem-  
pests of blood. What dreadfull examples of cruelty do we  
meet withall in ages? Pericles (as Plut. reporteth) extermin-  
ating the Calcidenses, and Estienses. The French, after the de-  
feat at Thermopyla (as Pausanias saith) destroying the Callien-  
ses to a man, plucking the Children from their Mothers  
breasts, and killing them, tearing in pieces the marriagable vir-  
gins, so that happy were they which could get a French-  
mans sword to dye upon without further torture. Totila (as  
Gregorius Turon. reporteth) slaying quick Herculanus the Bi-  
shop of Perusium, and cutting off the heads of all the Citizens.  
Sylla, slaying twelve thousand in one City of Preneeste. Attila  
30000 at the sacking of Rome. Abderamen an hundred thou-  
sand at one battell in Gallicia. Marius so busie in killing his  
Country-men, that he wished himselfe the onely Roman to  
be left alone: Hanibal so eager in destroying Flaminius, and  
his Souldiers, that he felt not an earth quake which happen-  
ed in the time of the battell: Don Pedro the cruell, making  
Spain in his time a Charnel house, full of nothing but dead  
mens bones. Mahomet the great causing the streets and Tem-  
ples of Constantinople to swim with blood. Selim the Turk kil-  
ling the Persians so with without mercy, that he built a Tower  
barely of their dead heads. Oh these men, if it were in their  
power, how would they exanimate nature? dispeople the  
earth, and leave the world a wilderness? Wounds are their  
seats of activity, blood their cordiall, crying groans their  
musick, gasty faces their looking-glasses, shivered bones the  
reliques of their puissance, and dead carcases the emblems  
of their glorious triumphs. But wo and alas to such harsh  
En-

**Ecomiaſticks.** I which never ſlew man, nor have yet ſeen a man ſlain, do account ſuch praises, which have blood for the ground of the ditty, but ſad honours. Theſe things may be famous amongſt Pagans, but they are but dolefull accidents amongſt Chriſtians; For we which are commanded to keepe the unity of the ſpirit in the bond of peace, and to be courteous and tender-hearted one towards another, and to love one another with a pure heart fervently, are ſo unfainted, that if we ſpeak with the tongue of men and Angels, and have not charity, we are but as the ſounding braſs, and the ſunkling Cymballs: doubtleſſe the thought of theſe things ſhould make us oftentimes either to ſheath up the ſword in affection, or to go to War in tears. *Whence come Wars? whence come contentions? are they not from hence, even from the luſts that are in your members? And are luſts juſtifiable plea- ders at Gods Throne? Is there a judge? is the reckoning ha- ſtening on? will blood be one of the moſt criminall guiltſ at that Tribunal? then how ought we to ſcreen and riddle our ſoules concerning the ſteyn of blood-ſhed? He which hath ſlayn his brother, how ſhall he ſhew his face before that Father? he which hath a bloody hand, how ſhall he liſt it up with innocency at the white Throne? How will the lives of men go at an high rate at that day, when here God doth prize the chiefe Treasures of a City to be theſe Perſons? Where- in are Perſons. Should not I ſpare Nineveh, that great City, wherein are Perſons?*

Sixſcore thouſand

4. Now let us come to the quantity of the Treasures, Six- ſcore thouſand. So many there were in the minority of yeares; how many then were there of riper age? From hence ob- ſerve, That a great bleſſing to a City, is, to abound in people, for a true City is a numerous multitude; yea, an happy City is a ſo- ciety conſiſting of many neighbourhooſs. When a Crown of living ſouls ſeemeth to ſtand together, and a whole Country is met in a Ring; for, Cities are a confluence of men, and not deſolate wilder- nesſes. That, as it is ſaid, *Who can tell the duſt of Jacob? and the num- ber of the fourth part of Iſrael? Num. 23. 10.* So who can tell the multitudes of a populous City? Oh it is a glorious thing when a City doth paſſe Arithmetick, when the totall ſum can ſcarce be cyphered up. *Who can tell? Who can number? when ſuch a loud peal is rung within the walls, that a City is full of noiſe, Iſai. 22. 2.* when there is ſuch a crowd for room, that the place is too narrow for men to dwell in, *Iſai. 49. 19.* when new han- gings muſt be bought for ſuch a large family, or new Bed-

*Numerosa mul- titudo, Iſocrates. Civitas eſt ſoci-etas ex multis vicinis con- ſans. Pec- Greg. Stante Coronâ. Ovid. At γὰρ πό- λεις ὡς αἰν- ἀρεῖς οὐκ ἐπι- μύει. Eriſt. in Phrixo.*

steads, set up for the plenty of guests, that come to lodge there; that a City doth spread out the Curtains of her habitations; and increase on the right hand, and on the left. Es. 54. 2, 3. When such a flood of Inhabitants doth seem to stream in the streets, that the Citizens are like many waters. Rev. 17. 1. when such swarms of living souls do skip up and down in the streets, that they are as the grasshoppers for multitude. Judg. 6. 5. When the sand-heaps do scarce exceed the number of their lovely issues, the fruitfull Mothers seeming to have gotten shoals and shores of progenies into their wombs, the offspring of their bowels being as the gravell. Esai 48. 19. Is not this glory? is not this honour? yes, this is to be a City with an excellency; as Ninevehs fame and felicity is here described to be great, that she can reckon by her many thousands, even sixscore thousand.

### Application.

Und undique  
circum Fundi-  
mur Virg. 3.  
Æneid.  
Quoque capit  
latis immensum  
mœnibus orbem.  
Ovid. 2. de  
Ponto.  
— turba vias  
impleverat ag-  
mine densæ.  
Lucan. ad Cal.  
Pl.  
Veteri exhausta  
habitatore H.  
Boeth.  
Pudendus exer-  
citus ex man-  
cipiis. Plut.

1. This doth serve first to present to you your Life-Blessing, are ye not peopled? yes, the City of Numbers; every street, and lane stored with dwellers, yea, a City so plenished with Inhabitants, that it doth seem to contain a world within her walls; the waies seem to be too streight for frequency of passengers. If it should be said to you, as it is Num. 1. 40. Take the sum of the people, or, give in the full tale, 1 Sam. 18. 27. what troops might here march forth? what armies might be drawn out? *Armorica* (*Bretaigne*) in *France*, was so thinned of men after the wars of *Maximian*, that it was afraid, that the Country should be drained of the old Inhabitants; after the battle of *Canna*, *Rome* was so desolate, that it was enforced to raise up a shamefull Army of slaves; but these fears are not yet come upon you, for the Lord your God hath blessed you, and ye are, as the stars of Heaven for multitude. Deut. 1. 10. yea, we might almost say to you, that ye are a great people, which cannot be numbred, or counted. 1 Kings 3. 8. ye know the bounds of your City, but which of you all do know the vastnesse of your Inhabitants? oh your Vine doth hang full of clusters, your ricks stand thick with corn, ye have a rich Banquet served up with variety of services, your quarry is large, your book in folio hath so many pages in it, that there want figures to number them; how much liquor is there in this spacious Winepresse? how many sockets with bright lights shining in them are there in this mighty Branch? Oh ye are a great City, and a great People. If blossoming, and budding, and filling a place with fruit be a blessing, how high ought the tone of your Magnificat to be? the

the sound of your hymn ought to be little inferiour to the noise of the *Hallelujah* in Heaven. It is a blessing when God doth fill the face of the world with Cities. *Esay 14. 21.* but it is a greater blessing when God doth fill the face of a City with the amiableness of Inhabitants; and is not this your happiness? yes, oh that ye could see it, that ye could sing to the honour of it, that ye had learned some speciall Antheme, or some Psalm of degrees for it; that ye would make it not your boast, but your exultation; not your pride, but your praise; not your glory, but your glorifying. Sure I am, few Cities upon earth have a greater incentive of celebrating; for as *Cyprus* was called *Macaria* the Happy Island for fruitfulness of ground, so may ye the Happy City for fruitfulness of people; Knows in his Turkish Hist.  
*Your sons grow up as the young Plants, and your daughters as the polished corners of the Sanctuary; hither the Tribes go up, even the Tribes in their Order, ye are sown with the seed of man, yea, your seed is as the dust of the Earth's ye have enough to answer all Nations in traffick, ye have enough to answer your enemies in the gates; ye have planted whole Countries beyond the Seas, and ye have a Noursery yet left to make wast plains, and wild wildernesses, Orch-yards, and Gardens. Ye have the double blessing amongst you, the blessing of the basket, and store. Deut. 28. 5. and the blessing of the breast and womb. Gen. 49. 25.* What a large Ordinary is this City? how many Tables are there, here every day spread to satisfy hunger? what a spacious Bedchamber is this City? how many Couches are there every night here prepared to refresh weary souls? What a spring of people is there here? the breath of life never stirred quicker in such a quantity of ground. Nature here doth shew her organizing art; this is one of her gendring Receptacles. The *Myrmidons* were so many, that they were said to be begotten of *Pisniress*; and this City doth so abound with people, that it may be called one of the Ant-heaps of the earth; the *Curetes* are reported to be begotten by a stroke upon a Mountain, and living persons do here so abound, that they seem rather to be strook out, then brought forth; their increase is so plentiful, and speedy, that a man would think that they came up like spring-flowers to garnish the City, or that they were rained down from Heaven by the vertue of the sweet Influences of the *Pleiades*. Oh look about, and see that if these Persons be your treasures, how fast your mint do go, and what incredible heaps ye have in banks; ye are the skinned, and fleshed City, the true Corporation indeed, for here are enough to make up not only a body Politique, but a Republique of bodies; if all your bodies should appear at once, ye would scarce have streetroom enough for them, they would adorn  
your



your City more, than your hangings of *divas* at the most publique shew; Every place is so thronged with them, that people can scarce get passage, every dwelling so stored, that there is scarce an empty house to be found; your births do so exceed, that ye can scarce build fast enough to house them; the branches have almost as much timber, as the stock of the tree, the land without the inclosure is almost as fruitfull as the ground within the hedge; your Suburbs do almost vye multitudes with the City. These slits, which have been taken from you, are grown up to a wonderfull height. The daughters which have come out of your womb do equall the Mother in pedigree, and progeny; But are the people treasures? are ye affected with these treasures? have ye done honour to the Lord of the Mine, that your City is sprinkled, scattered, heaped, and wedged with these treasure? that ye are filled with these pretious and pleasant riches (as Solomon saith) that these glistering pieces are in every corner, that your wealth cannot be told, that there is no end of your riches? did ye ever open your Coffers? look upon your riches? blesse your selves, and blesse your God in this abundance? oh if a multitude in the Hebrew doth come of a verb that signifies to make a noise, and to congregate in Greek doth intimate as much as the sand, if a multitude be a weighty thing, and the people be the vigour, and strength of the City, if there be no greater happinesse than to see a people led like a flock: Psalm. 77. 20. and to have the noise of a multitude in the mountains, as of a great people. Esa. 13. 4. and to have people to flow to the mountain of the Lord. Micah. 4. 1. and to have them encrease, as they have increased, and to be sown amongst the people. Zach. 10. 8, 9. yea, if the glory of a City be to be full of people. Lam. 1. 1. and the honour of a King be in the multitude of his people. Prov. 14. 28. then how are ye bound to magnifie God for this lowd sound in the City, for the quick sand which run up and down by heaps in the City, for the City weight, and the City strength (the huge bone, and the backbone as it were of the City) to see people flock, and flow, increase, and fill, and grow up to the number of multitudes? Did ye ever look upon the goodly house that God hath given you, and see how richly he hath furnished it for you? Did ye ever mark your golden Cup, and consider how God hath filled it brim full with people? people shining amongst you like the Sun beams, or lying as thick as the dew upon the grasse. Did all the bells in the City ever ring, the trumpets blow, and the wind-instruments play, I mean your thankfull lips make melody to the Lord for the People? No, I doubt ye have forgotten your people, that though they daily face you, and their clappers strike in your ears; yet that ye are both blind, and dumb in extolling

*Sirepuit* תִּפְחֵן

אֶת־תִּפְחֵן

ἀμύλα, ἀβ ὄμι-

μῶς arena.

Δεῖνον τὸ

πλῆθος.

Eurip. in He-

cuba.

Populus civita-

tis robur. Dio-

nyl. Halic. 1. 3.

ling God for this high speech'd favour. What *Hecatomb* have ye ever offered for this numerous blessing? Have ye ever sung *Hosannah* in the highest for this high mercy? I question whether ye have an Altar in the City for this service, or whether the smoak of the sacrifice hath bin seen ascending. Have ye told over your people in heaven? and sent up a bill to God Almighty of your multitudes, and wrot in the bottom, *Sit nomen Domini benedictum*, Let the name of the Lord be praised for this populous City? No, I am afraid ye have too much silence, closing up your lips, and too much ingratitude sticking upon your heart strings, that God hath not heard from you a great while concerning the state, welfare, prosperity, innumerability of the City; that ye have not sent him word how the people do, how this City is stocked with people, and what quantity of these treasures there are. Would ye have a City with bare walls? or these gorgeous buildings stand without Inhabitants? ye deserve it, if God hath given you houses, and householders, and hath breathed the breath of life into every living person amongst you, and ye will not so much as give him thanks for this quickning mercy. Therefore as ye cannot shew to the world a greater Ornament of your City, then your people, so present this people to God as your City-Benediction; let it be the cry of your streets, and the charme of your Pulpits, an *extasie* for the people! a *Rhapsody* for the multitudes! Oh for this keep your solemn triumphs, and hang up your banners for Tokens. Study the flesh-song, the womb-streynes, as ye have the people-blessing, so learn the People-ditty; let young Men and Maydens, old men and Babes, Bride grooms and Brides, Masters and Servants, Liverymen and Senators, Princes and Judges, Closets and Galleries, Chambers and Chappels, Towers and Temples, City and Suburbs, Heaven and earth, eccho and rebound with varied notes, of a Canticle upon the Persons. For that Persons in great multitudes, are a great blessing, ye may see it here by *Nineveh*, who hath it mentioned as her high felicity, to reckon Persons by thousands. *Wherein are sixscore thousand persons.*

Secondly, This serves to eye your present blessing, that ye are yet preserved in your thousands. Ye are yet a populous City, and the Lord God (if it be his blessed will) make you a thousand times so many more as ye are, Deut. 1. 11. But if the Arrow that flyeth at noon day, Psal. 91. 5. should glide amongst you, how many wounded breasts would there be? If God should send the Pestilence amongst you after the manner of Egypt, Amos 4. 10. with as confident a foot as ye now walk, yet then with the Magitians of Egypt, ye would not be able to stand because of the boyles, Exod. 9. 11. If *Hippocrates* were then amongst you with his

Quercit in.  
Dixt. Polyhist.  
Señ. 2. c. 8.  
Avicenn. 1. 1.  
Fen. 3. Doñ.  
2. c. 7.  
Gal. 1. 1. de  
diff. Feb. c. 4.  
Paulus Egin.  
de re medica.  
4. 1. c. 32.

Hippocr. 1. 2.  
Epidem. Ga.  
len. 1. 1. de  
Temp. c. 4.  
Avenzoar. 1. 3.  
Trañ. 3. c. 1.

Cell. 1. 8. de re  
Med. c. 27.

Laert. 1. 2.

precious odours, and sweet oyntments to perfume places; If *Mindererus* were shooting of Guns in every corner of your streets, because the forceable noyse dissipates the ayr, and sulphur, and salt-peter, with strong smell purge it. If *Quercitanus*, and *Avicen*, were prescribing the strictest rules of dyet; if *Galen*, and *Paulus Aegineta*, were giving cautions against Plethorick bodies: If *Aetius*, *Aretæus*, *Rasis*, *Rondeletius*, *Albucaſſus*, *Azaranas*, *Baria*, *Papillia*, *Chelmetius*, *Fernelius*, *Fallopins*, *Georgius Piſtorius*, *Georgius Cuſnerus*, *Guido de Canliato*, *Gulielmus de Saliceto*, with the most expert Physicians that ever lived, were then teaching you the art how to make Confections, Electuaries, Pilles, Pomanders, Cordials, Epithymes, Frontals, Funtanels, and to make new fires, and fumigations of Storax, Calamint, Labdanum, Ireos, Neunphar, Dragagant, Withy-cole, and a thousand other materials for pure smouks to expell ill sentes; yet they might be all ineffectuall to prevent that irresistibile stroak. For I am not yet resolved with some Astrologers, that if Saturn and Mars be in dominion under Aries Sagittarius and Capricorn, and in opposition to Jupiter, that the plague doth infallibly follow; nor that it doth arise alwaies from hot and moist ayr, as *Hippocrates* and *Galen* do hold: nor from hot and dry air, as *Avenzoar* conceiveth; nor that kindred do take the infection sooner one from another than strangers, because of the assimilation of blood, as *Vido Vido* affirmeth; and that Virgins are more subject to it than married women, because the spirits are fluid, and retheyned, and so apt to putrifie, as *Mindererus* holdeth; neither do I think that wine is an Antidote against all poysons; nor that if a man be well dyeted, he may escape any infection, because *Socrates* (if it be true) lived in *Athens* in many plagues, and yet was never touched with it, being a man of high temperance: But I hold that a Pestilence is the Hand of God, as *David* calleth it, 2 Sam. 24. 14. and the sword of the Lord, as it is styled, 1 Chron. 21. 12. So that when God will strike, or where, or by what means, is uncertain; onely this is certain, that whensoever God doth lift up his hand he will strike home: Is there a more terrible and dismall blow, then that of the Pestilence? No, it is the noysome pestilence, Psa. 91. 3. and if this sinche come up into your nostrils ye are gone, God will make you then smite with the hand, stamp with the foot, and cry alas, Ezech. 6. 21. Yea, it is a weapon so sharp, that it is able to leave a Nation without an heir; for I will smite them with the Pestilence, and disinherit them, Num. 14. 12. There is nothing but a burying-place to be seen, where a Pestilence doth cleave to a place, Deut. 28. 21. Behold a pale horse, and he that sat upon it was death, Rev. 6. 8. If this pale horse

horse come to neigh in your streets, and death be the Rider, such an Horse, and such a Rider, are able to dash asunder, and to dash into the grave many thousands. I read of fourteen thousand seven hundred, that dyed in one plague, *Num.* 16. 49. of twenty four thousand which dyed in another plague, *Num.* 25. 9. of seventy thousand in a third plague, 2 *Sam.* 24. 15. The *Ebene*, a people of *Beotia*, with their first King *Oegyes*, were wholly destroyed with the plague, so that the *Hyantes* and *Eones*, came in their stead to people the Land. A golden Coffer in the Temple of *Apollo* at *Babylon*, being opened, it infected the whole Country with the Pestilence, and spread it into *Parthia*. At *Rome*, in the Reign of *Commodus*, there dyed for a great while two thousand men a day. In *Africa*, there dyed in one plague, an eleven hundred thousand. Under the Reign of *Gallus*, there dyed so many in the East, West, and South, that many Countries seemed to be even left desirute of Inhabitants, and remained for a long time uninhabited, which gave occasion to *St Cyprian*, to write his Books *de mortalitate*. In this City, how often have there dyed ten thousand, and twenty thousand in one plague; and in the Reign of *Edward* the third, the Pestilence was so hot, that there were buried within the space of a year in one Church ( how many then were there buried elsewhere ) commonly called the Cistertians, above fifty thousand persons. And may not the like happen again ? Yes, Gods hand is not shortned. There are now amongst you more people, and more sinnes. A Pestilence is the sickle of the Grave, and the wormes-Caterer, the first-born of death. It is that which makes the great fall in the Forrest of man-kind, the Hericane upon this troublesome Sea, the Master-gunner in this bloody battel; if the Pestilence doth once discharge, how many are slayn at one shot ? there is a deadly destruction throughout all the City, 1 *Sam.* 5. 11. It will chase men out of their dwellings, as if there were some fierce enemy pursuing them, and shut up Shop doors, as if execution after judgement were served upon the Merchants, there will then be no other musick to be heard, but dolefull knells, nor no other wares to be born up and down, but dead CorpSES; it will change Mansion-houses into Pest-houses, and gather Congregations rather into Church-yards, then Churches; the busiest Servants will be keepers, and the most active Officers searchers; the Markets will be so empty that scarce necessaries will be brought in, a new kind of Brewers will set up, even Apothecaries to prepare Diet-drinks; people then are afraid to eat, lest their meat should come out of infected shambles, or to wear rayment, lest it should be stitched

*Paul. in Beotia.*  
*C. Rhod. ant.*  
*lib. 6. c. 12.*  
*Dion. & Zephilinus.*  
*Sabell. l. 9.*  
*Aggad. 1.*  
*Eusebius lib. 7.*  
*c. 21.*

*Specks Christi.*  
*de. p. 694.*



*Carbunculus, &  
carbone.*

*Pestis tempore  
fuge cito, prudens,  
tarde revertaris.  
Filinus in Epi-  
demiarum anti-  
doto. c. 1. Om-  
nis infirmitas  
in pesti-  
lentiam facile  
transire potest.  
Id. ibid. c. 4.  
Peste laboran-  
tem opus est sin-  
gulis sex horis  
ex pannis om-  
nibus mutare,  
alioqui inficiun-  
tur. Id. ibid.  
c. 10. Sis sem-  
per a socio re-  
motus in aere  
aperto ad minus  
per spatium bi-  
cubiti, & ab  
infecto per sex  
cubitos, & cave  
ne ventus ab eo  
in te spiret, &  
inter te & ip-  
sum sint sol, ig-  
nes, & odores.  
Id. ib. c. 25.*

ed up with the plague; they shall lye down at night without the lest spot seen upon them, and rise up in the morning with Gods tokens seen upon them, yea with a Carbuncle scalding in the flesh, like a fiery coal; they shall walk out from their houses without the least disaylment or distemper, and drop down dead before they can get home againe to their owne thresholds. *In the time of a Pestilence fly quickly, far, return slowly,* every disease about thee doth turn into the plague; every sixth hour thou must have new clothes, lest the former be infect d; come not nigh thy soundest friend within the distance of two cubits, not nigh an infected person within the space of six cubits; thou must beware lest the wind blow upon thee from him, and lest there be any sun, fires, or odours betwixt him and thee. If thou beeest hayle, thou hadst need to eschew thy dearest acquaintance; if thou beeest sick, thy vowed familiars will flee from thee; the Lord shall scarce have a Page to attend upon him, nor the Lady a trusty Chambermaid to wait upon her; the brother will then scarce look upon his sister, the husband upon the wife, or the tender Mother upon her darling Infant; not a Begger will weare the marriage-suit, if thou wouldest bestow it upon him, nor a Porter be hired to go on thy errand, though thou wouldest give him a lease for life for his journey; thy friends can hear nothing from thee, nor thou any thing from thy friends; thy gold is left to the justice of a serving-man, and thy breath is left to the mercy of a Nurse; thou art dead whilst thou art unburied, and thou art buried without any but Bearers to go along with thy Herse. Of all miseries, the Pestilence is the fray, of all dreadfull things which can happen upon earth, this is the horror. Oh how much then are ye bounden to God, that ye have not felt for many years the stripes of this sharp Rod, or that ye have not drunk out of the Viall of Gods wrath this water of gall. Oh that ye would clense your streets with repentance, that this infection might not breed out of your sinnes, that ye would purge the ayr with obedience, that your purity might preserve you from this contagion; above all, that ye would every one of you feel the plague in your own hearts, that ye might not feel this plague in your sides. A Pestilence would scatter you, thinne you, and carry you by heaps under ground, whereas yet every House-keeper hath a family about him, and this City hath her streets swarming with Inhabitants. Oh know it to be a blessing, to be able to number by your thousands, as it was to Nineveh here, *wh-rein are sixscore thousand.*

Thirdly, this doth shew, that numbers should be a motive to compassion; for unkind is he that would grieve the Generality

rality, cruell is he that would destroy a multitude, *which can* Cujus iter celsis  
wade through heaps of slain bodies. It was the voice of a Monster angustans cor-  
porum acervis. to wish, that all Rome had but one neck, that he might strike it off Catullus,  
Sueton. at a blow. When Genovepha saw C. Alperick about to put a great Bonfia. l. 5. c. 1 company of guilty men to death, she desired him to take pitty upon them for their number, and never gave over, till she had obtained their pardon. Josephus having won the City of Sephor, the Galilean Souldiers would have had him to put all the Citisens to the sword, but he abhorred it, and invented a means to save them, because so many should have perished in that bloody act. Josephus in  
vita sua. Onademus of Chios having suppressed his enemies, his Friends wished him to expell every one of the faction which was opposit to him out of the City: No, saith he, they are too many to be so harshly used, and I am Erasim. l. 6.  
Apoph. afraid, saith he, that if I should thus be rid of all mine enemies, my Friends would fall out amongst themselves. When Lucullus took Amasia, a famous City nigh to Pontus, he lamented that his souldiers had fired the City, but he preserved all the Citisens, because he saw so many should be exposed to the fury of the souldier, and he said, he desired every way to have been honoured as much for saving Amasia, as Sylla was for saving of Athens. Plut. in Lu-  
cullio.

Thus ye see how a generall misery hath drawn commiseration from all generous spirits, and indeed there is no greater act of noblenesse, then to detest to be Author of a publique calamity. Oh that the insinuation of one Jonah should be more powerfull to incite to mischief, then the exigents of sixscore thousand should be to incline to pitty. It was the solemn Petition of Moses unto God, that he would not kil al the people as one man. Numb. 14. 15. Mercilesse then are their eyes, and savage are their bowells, which can ruine multitudes. It was forbidden by the Law to destroy the whole Nest. Deut. 22. 6. A few eares might be plucked by the high way side, but the sickle must not be put into the standing Corn. Deut. 23. 25. Waits, and spoiles are sad spectacles, and weeping triumphs. Oh therefore let the face of a generality aw you, be amated at horrid attempts wherein multitudes are concerned, tremble at Massacres. Let the sixscore thousand be ever dear in your eyes, for God ye see doth look upon Nineveh with pitty, even for their Numbers. Should not I spare Nineveh, that great City, wherein are sixscore thousand.

V u u

More

## More.

5. Now let us come to the *Surplus, More, More* then sixscore thousand. From hence observe, that God is exact in accomplishing. He calleth all the stars by their names, and as Job saith, he can reckon up all the springs of the Sea. Job 38. 16. the hairs of our head are numbred by him, yea, what is there that he is ignorant of? Who hath measured the waters in the hollow of his hand? or mete-d out the Heavens with a span? or comprehended the dust of the earth in a measure? or weighed the Mountains in scales? or the hills in a balance? Esai. 40. 12. Cannot he tell every drop of water, as well as hold the Rivers, and Seas in his fist? Cannot hee name the extent of the Heavens, as well as mete out the Heavens with a spanne? cannot hee reckon up all the sands in the world, as well as hee hath told them out all dust by dust? cannot he expresse the true poise of hills, and mountains to a dram, and scruple, as well as he hath weighed them in scales, and ballances? Yes, though we read of Joseph that He gathered Corn in abundance, and left off numbring, because it could not be numbred. Gen. 41. 49. and that there were sacrifices, that could not be told, or numbred for multitude. 1 Kings 8. 3. and of times, which do contain days without number, Jer. 2. 32. yet are not all these things perspicuously discerned by God Almighty? yes, what object is there, which can be hidden from his allseeing eye? what can surpasse the comprehension of him who is infinite? Touching the Almighty we cannot find him out. Job. 37. 23. He is styled the God of Knowledge. 1 Sam. 2. 3. Though we cannot find out Him, he can find out us, & all things about us, or concerning us; though we be a people of ignorance, yet he is a God of knowledge; yea, Oh the depth of the wisdom, and knowledge of God. Rom. 11. 33. Is there such light to be found in the Sun it self? no, His eyes are ten thousand times brighter than the Sun. He is all Eye, that is, he is perfect in knowledge. Job 27. 16. He doth know things in their causes, in themselves, in himself. For all things are in God objectively. He beholdeth nothing out of himself. Things are in us confusedly, but in him distinctly; yea, in us terminatively, but in him diffusively, and without limitation, as Navarret. God understanding his own essence, doth understand all the perfections, and quiddities of the Creature. T a, Gods being bath in it all the other manners of being, eminently. There is in God not only apprehendens habitudo, an apprehending habitude, but plenitudo infinita, qua omnia continet. an infinite plenitude, by which he doth containe all things, as Navar.

at Col 305.

Totus oculus.

Aug. Cognoscit

res in causis, in

seipfis, in seipso.

Aquin.

Aug. l. 83. q. 9.

q. 46.

Res sunt in no-

bis confuse, in

Deo distincte.

Vasquez.

Deus intelli-

gendo essentiam

Sui, intelligit

omnes perfecti-

ones & quid-

itates creatu-

les. Capreol. in

1 Sent. distincti-

3 & a. 1.

ret. Originally all things are in the divine essence, formally in Gods practical knowledge, as the same writer saith, God doth not need any intellectuall habits, or species to represent things to him, for his understanding is so compleat, that it is perfected without faculties, or exhibiting shadows or patterns. *Navarret. de Ideis.* That it is an unquestionable ground in Divinity, that for God to understand the Creatures, he doth need no other moving object but the divine essence. Things may be sometimes in us potentially, in him alwaies actually; in us fallibly, in him infallibly. Howsoever we do know things by a successive, and not by an instantaneuous, or simultaneous action; yet he doth know all things at all times, without all meanes, and without all measure. He knew all the righteous persons that were fit to enter into the Ark, he knew all them which did not bow their knees to Baal, he knew all the thousands, and the surplus of them which were in Nineveh, that there were sixscore thousand, and more. Should not I spare Nineveh, that great City, wherein are more then sixscore thousand?

*Esse divinum  
omnis essendi  
modos enimer  
præbabit. Aquil.  
Navarret. de  
Ideis.  
Ad cognoscendas  
creaturas non  
habet Deus ali-  
quod movens  
objectum præter  
divinam essentiam.  
am. Nav. de  
Ideis.*

Application.

First, This serves to exhort you to a confident dependance upon God in all extremities. For, he which did know every particular creature in so great a City; doth he not know every particular accident which doth happen unto us? Yes, not a drop of rain can fall from heaven upon our heads, but by his appointment, and with his privy. We are in the bosom of God, we are in the eye of God, he hath a Prospective glasse, by which he doth looke from Heaven to Earth, he doth open a ascement through which he doth see all the agitations that are in the world; he needeth no Intelligencer, for he is Inspector himselfe; He, as upon the top of the hill, beholdeth all things which are done in the valley; he hath Candle-light continually in his house, and therefore nothing can be acted in darknesse before him; he walketh in the midst of the seven golden Candelsticks, therefore he knoweth the state of every particular Church. That which seemeth new in time, is not new with him, which created all times. Oh then that I hear a sheep bleating, as if there were no shepherd to look after it, or look upon it! that I hear a child crying, as if it had lost a Father, or his fatherly providence and preservation. Can God prepare a Table in the wilderness? I am weary of my life, what good shall my life do me? who shall raise up Jacob, for he is small? thy breach is great like the Sea, who can heale thee?

*Ne gutta pluvie  
a cælo cadat,  
nisi Dei nutu.  
Calvin. in 1.  
Joel.*

*Illud quod in  
tempore novum,  
non esse novum  
apud eum, qui  
condidit, tem-  
pora. Aug. ep. 5.  
ad Marcel. 12.*

thee?



thee ? all joy is darkened, the mirth of the Land is gone. Wo is me now, for the Lord hath added grief to my sorrow; I fainted in my sighings, and have no rest. When I cry and shew, he shutteth out my prayer. The anger of the Lord hath divided them; he will no more regard them. Is this the City that men call the perfection of beauty ? the joy of the whole earth ? The Lord hath cast off his Altar, abhorred his Sanctuary. Our bones are dried, our hopes are lost, we are cut off. These are the sad groans of an afflicted family, the broken speeches of perplexed Sion : we are chastised, and the rod will never be hung up; we are brought to a mourning condition, and we must moisten our graves with our dying teares; we are the footstool of the earth, and all the Angels of heaven cannot remove this trampling foot; our collar is loosened, and we shall never be girded again with strength; we are carried away to Babylon, and we shall never see Sion again; they which have dominon over our bodies, rule over us with rigour, and God hath forgotten us; the earth is a Correction-house, and heaven is no Sanctuary for us; yea, as *Antonius Urceus Codrus* for a little Chamber which he had burnt down, went against the perswasion of all his friends, and lived in the Woods, and after that returning, he lay the first night upon a Dung-hill; and when he entred into the City, he could not be drawne to live in his owne house, or in any other house of quality, but lived six moneths in a mean mans house, as if all were lost, and he were never able to rise againe. So if a few sparkes be fallen upon our estates, or we but fired out of a little meanes, we think we are never able to repair these losses : no, we are punished, and we shall perish. *Porus*, King of India, when he was vanquished by *Alexander*, he took it so heavily, that though he had his life given him, yet he would not for a great space eat any meat, suffer his wounds to be dressed, or be perswaded to live. So if we be but crossed in any of our designs, and cannot enjoy that liberty and fulnesse which formerly we had, or carry any cuts about us, we would even starve upon accidents, or suffer our wounds to rankle; we are unwilling to live, or despaire ever again to live happily. But oh sigh gently, speak softly, chide not with providence, roare not under casualties, fret not your selves into your graves, for are ye the men that maintain a Creed ? and stand up to the Creed ? what one true article of faith have ye ? howsoever do ye believe a God ? what thus to loosen all the joynts of a Christian dependance ? to distrust a God ? oh remember, that ye have suffered nothing but what the wisdom of God held convenient, and the providence of God is able to restore double for it. *Moses* fled for his life, and kept sheep, and afterwards became a mighty Ruler. *Ye have heard*  
of

Barth. Bonon.  
in ejus vita.

Justin. lib. 12.

of the patience of Job, and have seen the end which the Lord wrought, Jam. 5. 11. Howsoever, do ye suffer any thing out of Gods sight? no, his eye is upon all your trialls, all your miseries are scored up in heaven, he doth keepe a Catalogue of all your sufferings: oh therefore take courage, lift up your hands which hang down, strengthen your feeble knees, witnesse patience, expresse confidence; for why should ye be a fainting people under a knowing God? no, when ye are ready to complain, and murmur, and vex, restrain these distempered passions, by calling to mind that ye have a seeing, and a searching God, that hath taken notice of all your sorrows; he can tell you all your losses, reckon up all your injuries and indignities, repeat to you all your extremities and exigences; ye know not better how many eyes ye have in your heads, nor how many fingers ye have upon your hands, then he can bring in the full tale of all your distresses. That he is such an observing and intelligent God, ye may see here in *Nineveh*, he can number out to her all her thousands, and the surplus. *Wherein are more then sixscore thousand persons.*

Secondly, This doth serve to repress sin: for oh that thou dardest trespass before such a knowing God; canst thou doe any thing in such a close reserved manner, that he shall not have cognizance of it? I know there are a company of men, which are all upon the point of secrecy, and laying snares privily, saying, *Who shall see them?* Psal. 64. 5. Yea, a generation of men that have set their mouthes against heaven, which say, *How doth God know? and is there knowledge in the most high,* Psal. 73. 11. But these men shall hear God ere long answer them in thunder, and tell them, *I know your manifold transgressions, and your mighty sins,* Amos 5. 12. Yea, these things hast thou done, and I kept silence, then thou thoughtest wickedly, that I was such an one as thy selfe, but I will reprove thee, and set them in order before thine eyes, Psal. 50. 21. Oh Lord thou hast searched me, and known me, thou knowest my down-sitting and mine uprising, thou understandest my thought afar off. Thou compassedst my path, and my bed, and art acquainted with all my wayes. There is not a word in my tongue, but lo, O Lord thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me, Psal. 139. 1. 2, 3, 4, 5. God could tell *Adam* of his eating the forbidden fruit, *Cain* of murdering his Brother *Abel*, *Saul* of sparing *Agag*, and taking a part of the prey, *David* of slipping in to his neighbours Bed, and covering the fowlness of that guilt with the skin of a dead Husband, *Ash* of trusting in his Physitians, *Heczekiah* of shewing his treasures to *Merodach Baladan*, the Scribes and Pharisees of their secret lusts, which deserved stoning, *Ananias* and *Saphira*, of their keeping back part of the price; what

X x x

then

Natales Comes.  
l. 2. Myth. c. 6.

Herodot. l. 3.

Joseph Antiq.  
l. 17. c. 14.  
Polyxn. l. 6.  
P. Jovius.

Erasm. in adag.

then unto God, can be undiscovered? no, he hath not only a multitude of about 1000s thee, but he himself is the constant visiter of all thy actions; *Mercury* feared not *Gallus*, nor *Vulcan*, nor all the Gods so much for the discovering his close passages with *Venus*, as the Sun to this Sun is shining into all corners to reveal the most hidden passages; yea, God will beat the woods to make the birds fly out of their secret nests, and smoke the dens and burroughs, to make the beasts which are earth'd under ground to appear; thine own dogs shall bark in thine ears, thine own corrupt humours break out in thy skin, thine own secret privies stink in thy nostrills; Oh then that many men think to draw a curtain before Heaven, and to steal lewd attempts, and to cast a mist before the eyes of the all seeing God, as if men were safe, and secure in some clandestine practises; no, these Cheats thou maist put upon men, thou maist daily decoy, and delude thy brethren, thou maist be such a riddle, that all the earth cannot interpret thee, but there is no such sin-sophistry to be used with God Almighty. As he doth know his own decrees, his own honour, his own laws, the leaps of thy invention, the whirls of thy affections, and the pitchings, and intrenchings of thy resolutions, so he doth know all thy trespasses. As *Phrydona* found out the counterfeit *Smerdes* by his cropt ears, and *Augustus Caesar* the *Pseudo-Alexander* which pretended himself to be the Son of *Herod* by his rough hand, and *Sisyphus* the thief, *Autylochus* who stole his cattle by the privy brand which he had set upon his beasts feet. So God hath his secret marks, and tokens whereby hee doth know all thy sinns. *Muleasses* hiding himself, was found out by the smell of his odours, so God will follow thee, and find thee by the sent of thy finnes. Oh then do God know, and dost thou offend? do he see, and dost thou transgresse? Will he force the Queen before me? So, will wee violate Laws in the Lawmakers presence? what, despise Gods sight? condemn his very eyes? Oh consider this, ye that forget God, which invent, and attempt horrid, and prodigious things, as if ye carried every thing in secret, and had shut God out of the room, and conveyed your selves into such lurking-holes, that God heard not a word of your counsells, nor had not the least hint of your designs; Oh yes, he is in the midst of all your plots, and the great Note taker of all your passages. Oh then are all your studies, and stretches, stirrings and steps in Gods eye? doth he keep records, and hath he volumnes of all your disordered proceedings? then if the discovery of one sin doth so trouble you in this world, how will the bringing to light such execrable and infinit sins, confound you? If the man which hid himself in a Cave that *Hercules* might not see him, seeing

seeing him one day passe by the Gaves mouth, at the sight of him fell down dead; then ye which tremble now so much (as so ye must do, if ye be not Atheists) at the thought of a discerning God, then when ye shall look upon him with your guilty eyes, and he look upon you, with eies like a flame of fire, how shall ye see him with amazement? ye that now dread not Gods eye, shall then call to the Rocks to cover you, and the hills to fall upon you, and hide you. Oh then that I could instill a sense of Gods presence into you, and make you feel him in your breasts, brains, eyes, lips, pinching hands, and crosse-pacing feet, that I could shew you the Angells writing out your inditements against Doomsday, or get you to turn over the leaves of those Books which will be opened against you at that great reckoning. Is God ignorant of any of your crimes? no, he can reckon up errours, and additions; for ye see hee doth here number out to Nineveh her thousands, and the Surplus, wherein are more than sixscore thousand persons.

Thirdly, this doth shew, that if God be skilfull in the number of a City, he is as skilfull in the number of his elect. If the Ægyptians carried the scheme of Antiquity in their brains, and yet at that time had no library in their Country; if Anibony the famous Ægyptian could say all the Bible by heart, and yet never learned letters; if Cyrus said, it was a shame for a Generall not to be able to repeat the names of all his Commanders, as well as a Surgeon could the names of all Instruments, and therefore there was not an Officer under him, but he understood who he was; if Portius Latro could utter every thing which he had conceived, or came ever into his sight as well as if it had been written before him, if Francisus Cardulus Narziensis could rehearse two whole pages backward and forward, after once reading to him, then doubtlesse the Omniscent God is not unacquainted with them which are most dear to him, his Elect. No man doth forget (though never so old) where he hath laid his gold; much lesse God, where hee hath laid this rich treasure. The foundation of the Lord remaineth sure, the Lord knoweth who are his. 2 Tim. 2. 19. these Hidden ones. Psal. 83. 3. cannot be razed out of his remembrance; these sealed servants, Rev. 7. 3. cannot be expunge out of the roll. There are a people written in the earth. Jer. 17. 13. and their memory may be compared to ashes. Job. 13. 12. but there are a people which are graven upon the Palms of Gods hands. Es. 49. 16. to whom God hath given an earnest. 2 Cor. 1. 22. which are sealed with the holy spirit of promise. Ephes. 1. 13. and written amongst the living. Es. 4. 3. that God can assoon reverse his decree, and change his own essence, as forget these. All the miseries upon earth, all the Devills in Hell cannot wrest one of these

Sabellic. l. 5. 1.

Aug. Prolog.  
l. 1. de doct.  
Christ.

Zenoph. l. 5.  
Exped.

Senec. l. 1.  
De. lam.

Alb. in desu.  
Umbria.  
Cicero.



*Præscientia est  
unam quan-  
que rem, ante-  
quam eveniat  
videre, & id  
quod futurum  
est, proutquam  
præfens fit, præ-  
videre Greg.  
lib. 1. Dialog.  
Datur certus  
numerus electo-  
rum, qui nec  
augeri nec mi-  
nui potest. A-  
quin.*

est these out of the hands of God. *Præscience* is to see every thing be-  
fore it come to passe; and to foresee every which is to come, before it is  
present; So that the faithfull are all penned down, and regi-  
stred. There is a certain number of the Elect, so that it cannot be in-  
creas'd, or diminish'd. Try out therefore thy predestination-prints,  
yea, give all diligence to make thy vocation, and election sure, and  
thou canst not lose thy priviledge, nor thy Crown. The num-  
ber of the elect is known; for God could reckon up the thou-  
sands in *Nineveh*, and the *Surplus*. Wherein are more then sixscore  
thousand persons.

*which cannot discern between the right hand, and the left  
hand.*

6. Now let us come to the qualifications, *which cannot discern  
between the right hand, and the left hand.*

In which words there are three things considerable. *A defect, which cannot  
The determination, discern  
The degree, between the right hand,  
and the left hand.*

First for the defect, *which cannot*. From hence observe, *That  
some things carry an impotency in them. Nothing can work beyond the  
Sphere of the activity. The creature is finite, and so limited in  
power; David would not exercise himself in things too high for  
him, as if something were beyond his reach, or rule, the Apostle  
would not stretch himself beyond his line, for this had been to  
outmeasure himself, and to make Saint Paul greater then hee  
was, either by gifts, or calling. Man is such a creature, that  
he can but act pro virili, according to his power. Lucifer is quite  
flagged by endeavouring to ascend higher, then an Angeli-  
call wing could carry him; Adam brake his neck up-  
on the banks of Paradise by attempting to attain to that wis-  
dom, which was inhibited to his nature. It is true, for those  
things, which are within mans capacity, and compasse, No-  
thing is hard to mortall men; but as they are mortall men, so  
they are circumscribed, and confined in their abilities, and o-  
perations; there are some things, which transcend our might,  
of which we may say, these things are out of our verge, what  
do these man-like members of ours avail us? Would a man  
teach nature Paradoxes? or force nature to incongruities?  
no, these are but the solæcisms of attempts, and the Monsters  
of designs, The earth may as soon fly, and a Bullock stretch his neck  
beyond Taygetus to drink out of Eurota. Mans might and mind  
cannot effect every thing; no, Oh thou valiantest of Heroes, here  
thou*

*Nil mortalibus  
arduum est.  
Horat.  
Non opis est  
nostra. Virg.  
Quid membra  
immania præ-  
sunt? Ovid.  
Terra volat.  
Suidas,  
Bos, porrecto  
ultra Taygetum  
capite, bibit ex  
Eurota. Plu-  
tarch.*

thou labourst in vain! The eye of man can see but to the just distance, and so impossibility doth fly the sight. Doth not the whole cry of scripture witness an impotency in many things? Yes, *Heroam quondam fortissime frustra. Ovid. Impossibilitas edrem, fugit aspectum rei. Arist. 7. Metaph. 6. 29.* Can a Rush grow without mire? Can a Blackmore change his skin? Shall horses run upon the Rocks? If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with the horsemen? A wounded spirit who can bear? who can bring a clean thing out of filthiness? who amongst us can dwell with the everlasting burnings? who shall declare his generation? will ye plead with me? shall a man make Gods unto himselfe, and they are no Gods? when he taketh a prey, who shall make him to restore it? shall any teach God knowledge, that judgeth the highest things? These are a part of his wayes, but who can understand his power? canst thou restrain the influences of the Pleiades? or loosen the bands of Orion? canst thou bring forth Mazzoroth in their time? canst thou bring forth Aeturus with his Sons? No, there are many things which are beyond mans list and boundary; in other things he may be compleat, but in these things defective; yea, there are times and stints, which doe deprive all men of a very aptitude, or faculty, to do things at such a season; then they are disabled, they cannot. Which cannot.

Application.

First, This doth shew, That Man is a wanting Creature, he doth drop out of his Mothers womb like a lump of indigencies: yea, he is carried up and down a great while like an empty vessel. How ill doth this body agree with us: there is a kind of imbred debility in us all: our first saluting the world, is to declare our selves meer weaklings. Our riches is onely in a skin, or our strength in a cry, or our life in breathing. We understand not who touch us, we know not that we are living, we cannot so much as remember the images of those things which are presented to us: we are not only destitute of many things, but they are denyed to us: for as Privation is the want of that which ought to be in us, so Negation is the want of that which ought not to be in us, nor to be in us at such a time; and so there is in us the subtraction of the cause, which doth produce and cause the position of a contrary disposition: our power then is impotency, and our Can, Cannot: Oh man make not too much of thy selfe, speak not too haughtily, look not scornfully, let thy first light, nakednesse, cradle, humble thee, thou wert a green, faint, weak sprig, and spire, thou wert at, I can not. Which cannot.

Secondly, This doth shew, that Negatives for a time do deprive us of all power. How canst thou expect that upon

Yyy

earth,

Quam malè nobis hoc corpus conveniat? Seneca. Huius in-tata manens: undique debilitas. And. Alciat. Emb. 169. Editus in lucem jacuit sine viribus infans. Ovid. Non meminisse imaginis. Corn. Gallus. Negandi causa positiv contrarii. Tho. Aquinas 1. 2. q. 75. art. 1. 6.

earth, which is denyed thee in heaven? no, we may wish for it, but we *cannot*; we consult to no purpose, we labour in vain, we lose our sweat till the constellation be over, till the time of the Negation be out. Can we do any thing *in* with *Minerva*, against the everlasting wisdom? against Gods decree? no, it is a fruitlesse thing to contest with the heavenly pleasure, to act against Gods prohibition, to wastle with his *Negative providence*. Behold his soul which is lifted up, is not upright in him, Heb. 2. 4. which is lifted up, before the vision lift it up; no, we may seek help, and be helplesse; we may strive, but we *cannot*. Oh then remaine quiet under accidents and lift not up thine arm till God put strength into it: what should an Infant do turning Champion? The Israelites may send up a cry to heaven for their hard bondage, but they must not move a foot out of Egypt, till *Moses* be sent for a Leader; the diseased man may lye at the pool of *Bethesda*, but it is in vain to step in, till the Angell do stir the waters. Launch not out with thy Ship too soon, but sayl according to the tide. I expect better times, saith one in *Petrarch*: Expect (saith he) first a better decree. Make better men, and the times will be better, otherwise I am afraid, the times will not be better but worse: howsoever things are not ruled by mens expectations, but by Gods determination. Wheresoever Gods providence doth govern, it doth frustrate all contrary things. We would be speaking comfortably to the Church, but let us lament the Churches miseries, and our own sins, till the heavens open our lips; we must not desire to be at our affirmation, so long as Gods Negative doth bind us to silence. There is a time when we may look for peace, and no quiet, when we may set forth our selves for Agents; but we may bring forth the wind, spend our strength in vains when we would, but we cannot. *Which cannot.*

*Naviga secundum fluvium.*  
Eurip. in An-  
tigone.  
Petrarch de ex-  
pectatione meli-  
orum temporum.  
Dial.  
Ubiunque su-  
erit providentia  
frustratur uni-  
versa contraria.  
Aug. l. de fin.  
cul. Cler.

*Nolo dante habe-  
tur, illo adju-  
vante compleretur.*  
Aug. de sancta.  
Virg.  
Ubi deficit hu-  
manum auxilium  
incipit divi-  
num, Ferus.

3. This serves to shew the strength of a Saints confidence; our arm is weak, happy are they then that lean on the arm of the Lord: though an Horse be a vain thing for battel, yet he that rideth upon the heavens, as an horse may trample down all before him; though our sword may lay on feeble stroaks, yet the sword of his excellencies may strike home, and strike down; though we have impotency, yet he hath Omnipotency: though we cannot, yet he can: though our ability cannot relieve us, yet may we not be supplied out of his power? Yes, He giving, it is had; he helping, it is completed. For, Is there any thing impossible to him? No the finger of God can do more, then *Briareus* with his hundred hands. Where mans help doth fail; Gods help doth begin. God doth visit his Church, when the whole earth doth seem to neglect her, and doth shoot out his arrow of deliverance when her quiver is empty; he doth make his

peo-

people go upright, when they are bowed down so low, that that they have no hopes of rising again; and he doth heal them, when all the money is spent upon Physicians, and the disease doth continue; when no shoulder is thrusting for their defence, then they dwell between his shoulders; when all their Towers of defence are battered down, then he is a wall of fire round about them: how glorious is God in extremities? how wonderfull in exigents? When *Senacherib* had rifled Jerusalem, even taken away all the treasures of the Kings house, and the treasures of the Lords house, even to the golden Plates of the Temple, and not so contented, he sent up taunting *Rabshakeh* to threaten the Jews, that if they would not yield, he would make them eat their own dung, and drink their own water, and *Hezekiah* was so frightened, that he clad himselfe, and his Nobles in sackcloth, and cryed out, *This is a day of trouble, rebuke, and blasphemy; How did God in one night, free the City of all dread, and lead back this insulting Army with an hook in their Nostrils. When Asah was brought so low, that he had nothing but the heavenly aid to depend upon, for he said, Help us, O Lord our God, for we rest on thee. How did God disperse an Army of ten hundred thousand? When Jehosaphat feared, and even fainted, for he said, Oh Lord our God, wilt thou not judge them? for we have no might against this great company which is come out against us, neither know we what to do, but our eyes are upon thee. How did God tell them that he would cleare the coasts of that formidable Army, without giving a stroak, for ye shall not need to fight at all, go down onely to see the slayn, and take the prey; for God had raised up such a division amongst the Moabites, Ammonites, and Edomites, that they drew upon themselves, and (as the Scripture saith) helped to destroy one another, infomuch that Jehosaphat came but forth to see their slaughtered bodies, and to take their rich spoyl, and was three dayes in gathering it, and could not carry it all away, 2 Chron. 20. 25. When the Barbarians brake in with such power against Theodosius, that he had nothing but prayers left for his chiefe strength, how did God on the suddain strike dead *Ruges* their Captain miraculously from heaven, and consumed the rest of the Army with Pestilence, and with fire, and lightning from heaven? When the Soldan of Egypt came with such forces into Jury, that the Christians were as astonished persons; how did God put such courage into them, that the next day the very faces of the Christians amazed the Infidels, and they slew an hundred thousand in the field, and got such infinite prey, that there was never the like seen in the holy Wars. When the *Lithuanians*, and the *Jaziges*, (then Heathens) brake into *Polonia* with such fury, that they had wasted a great part of the Country,*

and

Solomon. l. 7. c. 43.

Psalm l. 4.

Cromer. l. 10.



and taken a multitude of Captives, insomuch that *Lescus Niger* even despaired to oppose them; how did God by an apparition of *Michael* the Arch-angell, so animate him and his Souldiers, that a very small Army feared not to encounter them, and fought against them puiſſantly, and ſucceſſfully, yea he ſtirred up the Captives to break off their Chayns, and fight magnanimouſly, and the women which they had taken priſoners, frighted them with ſhowts, and their own Doggs which they had brought with them, welcomed the *Polonians* into the field, and flew upon their Maſters, and by multitudes worried them in pieces: oh then when our hearts tremble under miſeries, and our eyes are dimmed with continuall weeping, and our joynts looſened with fraying terrors; what an excellent thing is it to wrap up our ſelves in Gods providence? and to hide our ſelves under the ſhadow of his protection? for how can the hand of the Almighty draw us out of the bottom of deſpairing diſtreſſes? yea, he is powerfull, when we are impotent, *he can, when we cannot. Which cannot*

### Discerne.

2. Now let us come to the determination, to what ſubject this defect is limited, and that is to a matter of knowledge, they did not know, *which cannot discern.* From hence obſerve, That God doth not diſcern, where man doth not diſcern; that is, God will not inflict judgement, where men want judgement; he counts it no reaſon to judge them, which are deſtitute of reaſon; where there is an imbecillity in the intellect, God is ſo far from puniſhing ſuch, that he is pleading for them: ſo that a ſtate of ignorance is a kind of ſtate of innocency, *inſcius*, and *innocuus*, the not knowing, and the not guilty, do uſually go together, for knowledge is the ground of guilt, therefore where there is *carentia ſcientiæ*, a want of judgement, there is alſo *carentia reatus*, a want of guilt. Better is a pure ignorance, then a raſh knowledge. It is a more tolerable thing with God, that one lie in an humble ignorance, then ſoar aloft in an elate wiſdome. That ſhall not be imputed to thee for ſin, which againſt thy will thou art ignorant of: for firſt, there may be a naturall incapacity, and then the dulneſſe of the underſtanding is a blunting of ſharpreaſon. That ignorant man may be excuſed from puniſhment, which doth not find that which ſhould inſtruct him. Or ſecondly, There may be an ignorance, *per difficultatem materiæ*, By the difficulty of the matter, when *objectum nimis radians non percipitur*, A dazling object cannot be diſcerned by a weak eye: Now there is a great indulgence for ſuch an ignorance; for, explicit faith is for an explicit judg-

*Melior eſt fidelis ignorantia, quam temeraria ſcientia.* Aug. Tolerabilius eſt Deo quæpiam cum ignorantia in humilitate jacere, quam cum elatione alta ſapere. Greg. l. 17. Moral. Non tibi deputabitur ad culpam, quod invitus ignoras. Aug.

judgement, otherwise unlearned men might be cut down by Cartloads as fuell for Hell, for want of the sap of knowledge: an entire and distinct knowledge belongs to all instructed, but not in an intire manner, all by the necessity of the precept (if they be of ripe years, and have evident manifestation) are bound to know those things which are revealed in Scripture to be true, but by the necessity of the means they are chiefly bound to know but such things as principally, and essentially belong to the Redeemer, and Redemption, Justification, Sanctification, and such as are the necessary, constitutive, parts of salvation; the Catholick faith they must not be ignorant of, but the Scholastical, problematical, polemical faith, they are not absolutely enjoynd to; for if a man should oblige illiterate & undisciplin'd men to the mysteries of the Trinity, the secrets of the Hypostaticall union, the Modalities of the Mediatourship, the speculations of Christs passion, the intricacies, and scruples of the resurrection with varieties of notions in this kind, this obligation would be sued against so many Nonsolvents, that not onely a *Capras* might be served upon the third part of the Laity, but a great company of the Clergy might be carried to Prison with them. All the difficulty I know doth lie in this, to know what an entire faith is; now though I do not hold with some, that it is onely an assent of the mind to some generall, and universall thing, wherein diverse particulars are contained, with a will not to believe any thing that is opposite to these, and to submit to the Church for the distinct understanding of the particulars, for this were to make an entire faith, a confused, and enigmaticall faith, the very Chaos not more dark: and I wonder that they which hold, that they which erre in one point are Hereticks in all the rest, can put such a stupid, stark-blind faith into particular mens breasts; which I find is an opinion so full of dangerous and destructive blindness, that the most learned of that side, though they have not quite disclaimed the point controverted, yet they have rejected the rigour of it; *Eymericus* holding, that all the Articles of faith are explicitly to be believed, and *Vasquez* saith, that by distinct faith the redemption of Christ, the mystery of the Incarnation, all the principal articles in the Creed, and all points needfull for the ordering of life, and working aright are to be believed by an unfolded faith, and *Pezantius* is so large, that he saith the Articles touching the unity, essence, and Trinity of the persons, Creation, Remission, eternall life, the Nativity, Passion, Resurrection, and second comming of Christ, Baptism, the Lords Supper, Confession, the ten Commandements, the prayers in the Catechism are clearly, and necessarily to be believed. So that an entire faith is not an implicated taing, restrained to one

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thing

*H. b. m. n. tis est acuta rationis obtusio. Hugo. Ille ignorans potest excusari a peccato, qui quod discit, non invenit. Aug.*

*Durand 3. d. 25. q. 1. Occham. Dial. p. 1. l. 3. c. 1. Bannes 22. p. 349. Altiſiod. Sum. l. 3. tit. 3. c. 1. q. 5. Graff decif. aut. l. 2. c. 8. n. 16.*

*Eymeric. p. 1. q. 7. n. 8. Val. 12. disp. 121. Pezant. 22. q. 2. art. 8. disp. 1.*

thing, but the generall is made very distributive, and diffusive in many singular, and particular things; yet this entireness of faith do I hold but only in things necessary, not accessary to salvation, I mean for the evidence of faith; for faith being of things not seen, and faith and knowledge being two distinct habits, a man may believe many things that he doth not know, as the Scripture saith expressly for the joyes of Heaven, 1 Cor. 2. 9. knowledge is inseperable from faith in things revealed, as they are revealed either in themselves, or to us; but not so in Ecclesiastical propositions, and tendries, except they be (due diligence being used) very perspicuously manifested, and it is an hard thing for the best Church to have a full spirituell anointing, to prophecy upon matters of faith like the Holy Ghost, and to write out her decrees with the Sun-beam. For seeing the whole Catholick Church cannot make one new Article of faith, I believe she is limited in knowledge: and as the Angels have not perfect knowledge, but according to their state; so the Church hath not absolute, and compleat understanding. Therefore if an humble Believer in these things should have obscurity and darknesse, not to bring in a positive affirmation, I believe it is no very damnable ignorance; for he doth not understand, and he *Cannot discern*. So that ye see both a naturall incapacity, and the difficulty of the matter may excuse from sin, and in the third place, the strength of temptation, onely that subtile wits may induce to evill things, with such a speciousnesse of good, that the most vertuous man may oftentimes be led away; if therefore there be a pure ignorance both of the law and the fact, and the seduced person doth not suspect any thing of evill in the attempt, (as the Casuists say) but doth aim in his attentions at that which is just, hee being perswaded by others, that that is the Law, which is not the Law, and that that is an honourable action, which is most dishonourable; he having neither perverseness, nor contumacy in his brest, this error is almost not a curse; for both forgetfulnesse, and inadvertency, if they be true, and reall, are high circumstances to change the nature of the action; the guilt therefore doth not sticke upon these misled people, but upon them, which *sin out of malicious wickednesse*; these may sin materially, but not formally; they may do evill, but think no evill, purpose no evill; they may be drawn to put an hand to a wicked cause, but they are they which *sin with both hands earnestly*, that are the true culpable Actours; as in the matter of Absalon, the Devill in the businesse was Achitophel, which was the Oracle of the cause, and not those which *went in simplicity of heart, and knew nothing*. 2 Sam. 15. 11. So that ye see in many respects, that though ignorance be an ig-

*Non suspicatur  
de malitia actionis.  
Advenit rationem iusti.*

*Circumstantiae  
valde immutantes  
naturam  
actionis.*

nominy, yet it is not absolute impiety. Do not the Scripture give in abundant testimony to confirm this? yes, if the whole Congregation sin through ignorance, and the thing be hid from the eyes of the Assembly, Levit. 4. 13. there is a sacrifice of attonement permitted. God appointed Cities of refuge for sins of ignorance, even for them, which shed blood unawares, and unwittingly. Jos. 20. 2, 3. If intention do specify actions, then where there is no insight into a thing, there can be no intention, and for want of an evil intention, there is no evil man; the predominant thing in irregularity is the will, therefore he which is involuntary is well nigh inculpable. In the 45. Ezach. 20. God was pleased to appoint a means of reconciliation, for the house of the simple. What a fervent Petition did Habbacuck put up for these kind of trespasses? A prayer of Habbacuck the Prophet, for the ignorances of the people. Hab. 3. 1. In this case our Saviour was pleased to pray for his very murderers, Father forgive them, they know not what they do. Luke 23. 34. The Apostle doth assure much comfort both to the Jews and Gentiles upon this ground, to the Jews, I wot that through ignorance ye did it. Acts 3. 17. to the Gentiles, the times of this ignorance God winked at. Acts 17. 10 he confesseth, that he himself was admitted Saint upon this point of indulgence. I obtained mercy, because I did it ignorantly through unbelief. 1 Tim. 1. 13. Shall Mephiboseth be adjudged unfaithfull to David, that he went not along with him to aid him in the generall defection, when he was lame of both his feet, and his servant had conveyed away his Ass? so, shall any be punished by God Almighty, which are disabled to understand, and satisfy the command? No, that God that would not have a stumbling block put before the blind. Levit. 19. 14. will not himself break the bones of the blind, if he doth stumble through infirmity. If a man hath his neighbours goods committed to him, if he ought not to answer for them, if they were taken out of his house without his knowledge, then doubtlesse a man ought not to be responsible for that which he cannot any way prevent. Who can expect a deafe man to hear? a Bed-rid man to walk? the dry Pools to flow with water? the flinty rocks to be fruitfull fields? or the ignorant to be obedient? No, Justice hath no place, where man hath no power, unlesse by his own default he hath lost it. How do God plead here for an ignorant people? God cannot but spare where men cannot discern. Should not I spare Nineveh that great City, wherein are more then sixscore thousand persons, which cannot discern?

Application



## Application.

1. This serves first, to open the door of hope in the valley of *Achor*, for impotent persons to enter by; or to shew God upon his mercy-seat, shining with a face of grace upon all truly disabled persons. God hath no ballance to weigh moates in; that have no weight in them; nor no Ax to hew the wind; which hath no power to make resistance; he hath no wrath against them; which know not how to provoke him; nor justice against them, which cannot discern. *Scienti, & non facienti*: To him that knoweth his Masters will, and doth it *no*; he shall be beaten with many stripes: but God hath no Rod to whip them which were never taught their lesson. It is true, the evill-servant said, That God was an hard Master, which gather-  
ed where he did not strew, but the good God is not to be judged by the evill servant; for God might gather of him, because he had found him strewing, for he had bestowed a Talent upon him, and he had hid it, therefore not his insufficiency, his want, but his indiligence, his sloth was punished. *It is not consequent* that he must erre, which doth not understand a thing. Not he is the faulty person, which doth not apprehend the truth, but he which doth approve of falsehood: Indeed there is an abridgement of Christianity which every one must learn, namely to know God, and our selves; and this short lesson every one must be exact in, for by the knowledge of thy selfe, there is instilled into thee the fear of God, and by the knowledge of God, there is kindled in thee a love of his promise. If thou knowest not thy selfe, there will be nothing but pride; if thou knowest not God, there will be nothing but despair. But this compendious Divinity being gotten, and all the necessary things which are requisite for this prime art; other high sublime things may be dispensed with, which appertain to these things, if we have not meanes, and opportunity, qualifications, and endowments, to attain to them; the substance we are tyed to, but not the appendances, appurtenances, especially where God doth deny power and faculties. The ungifted person, is an unquestioned person, meer nescience carrieth her pardon in her hand For will God contend with Cripples? cut the throats of them which know not how to make a thrust at him? exact tribute of them, to whom he hath given no stock to pay him? surprise men asleep, accuse them for not eying of precepts and principles, which live in the dark? no, let *Minos* and *Rhadamanthus* be thus rigid, but the mercifull God is not so severe. He doth not expect of Babes

*Non est consequens, ut contumax erret, quisquis aliquid nescit. Aug. Peccator non est, qui non apprehendit verum, sed qui approbat falsum. Aug. Utraque cognitio Dei, & tui tibi est necessaria ad salutem, quia sicut ex notitia tui venit timor Dei, ita ex Dei notitia amor; De ignorantia tui superbia, ac de Dei ignorantia venit desperatio. Bern.*

to digest strong meat, nor exact the daily tasks of the family from sick servants; *He requireth of a man according to that he hath, and not according to that he hath not*, 2 Chron. 8. 12. No law doth bind unless it be manifest: Therefore if thou canst but understand necessary faith, and duty, trouble not thy selfe, if thou canst not understand mysteries; for God thou seest here would not judge the ignorant, but doth plead for them; he would spare them, because they could not discern: *which cannot discern*.

Secondly, This doth serve to spring compassion in mens breasts towards the ignorant; for oh that mans bar doth condemne those whom Gods bar doth acquit! should severity be expressed towards them which want judgement? should we have a Gibbet for the non-intelligent? or an Ax for the ignorant? No, *oh holy simplicity*, as John Husse cryed out at his death: to execute justice upon such, were like the *Athenians*, who took up Armes against the poore Pismires, in the mountaines of *Hymettus*, for keeping their gold from them. Tully never gat more credit, then in defending the young Noble men of *Rome*, for not doing every thing according to the Rules of War, pleading that they were not yet attained to years sufficient to perform all things according to martiall discipline: Oh what a slaughter-house hath there been made in the world by severe sentences? *Damasippus* killeth the Citizens of *Rome* like sacrifices, because *Martius* the younger did but continue a little amongst them. *Ufuncassan*, killed his Son *Ma-*  
*sabeus*, though young, and not capable of treason, because he suspected, that in time he would take part with his Mother *Gur-lumonech*. *Theodosius* the younger, sending a great Apple (which had cost him an hundred pieces of silver) to his Emperess *Eudoxia*, and she sending it to *Paulinus*, and he presenting it again to the Emperour: *Theodosius* imagining that there was too much familiarity between him and his Emperess, though poor *Paulinus* was wholly innocent and ignorant, within a short time after he took off his head for it. *Pausanias* was accused of treason, because he did but use *Themistocles* with honour, and interchange Letters with him. *Domitian* executed *Hermogenes Tarsensis*, because he made but a few strange Pictures in a History, and crucified the Artisans which drew the figures. He destroyed *Metius Pomposianus*, because he kept but a Globe of the world in his house, and had certain Orations taken out of *Livy*, of Kings and Captains. The presence of *Iuan Basilovich*, Emperour of *Mesco*, was so dangerous, that he made away many, if they did but laugh, because he thought they derided him; or whisper together, because he conceived they were talking of Treason. *Tiberius*

Stumpsius.

Suidas.

Sabel. l. 3.

Ænead. 6.

Fulgos. l. 5. c. 8

Cedren.

Plut. de util.

Inimic.

Sueton.

Alexand.

Guagn. in desc.

Mulcov.

A a a a

was

Sutton.

was so cruel, that no day was free from punishment, not the most holy, and every crime was capitall: if kinsmen did but lament the death of their friends, it was cause enough to dye with them; if Virgins were but maliced, and accused, they were sure to suffer; And whereas by an ancient custome of Rome, it was not lawfull to put to death Virgins, whilst they continued in their virginity, he would cause them first to be deflowred by the Executioner, and then to be strangled; yea, guiltlesnesse in those days was so little a protection, that if persons were but questioned, they would either stab their selves at home, or drink poyson in the open Court, rather then suffer his bloody sentence to passe upon them; And oh that Christiany had taught us more justice! Are there none in other Lands, though Christian, that dye upon suspicions, and suffer for such things that they know nor of, but the first notice of the crime coms from the lips of a desperate witness? Is innocency or ignorance any sparing plea? are not many made transgressors for a word, and for such a word as hath a sinister interpretation from the intention of the speaker? or, if some do but transgress, is not a community oftentimes endangered, which never knew, nor heard any thing of the design? if men be but accused, is it not enough to be condemned? doth it stand with the honour of a Bar, to dismiss them as guiltlesse persons which appear before it? Christendom is large, and it seemeth to teach all the world truth and virtue, but I doubt all her Pulpits have not sanctified her judgement seats; the souls under the Altar groan, and I am afraid the blood under the Tribunalls do cry. If it should be so, what is this but to wrest judgement? *Deut. 16. 19. To pervert judgement, 1 Sam. 8. 3. to turn judgement into gall, and the fruit of Righteousnesse into wormwood, Amos 5. 7.* Oh therefore let the Judge pity, and the Jury tender all them which are not conscious of the fact; let the subtil Foxes and savage Tigers be destroyed, but let not a slaughter be made of the innocent Lambs; let the Ostriches, and birds of prey be caught and crushed; but let not the necks of the harmlesse Doves (which have neither the nature, nor desire to do mischief) be wrong off: free them which have neither brain nor brest for illegall actions, spare them which do not discern: *which cannot discern.*

Thirdly, This doth serve to shew what is the justifiable ignorance, namely that which *cannot discern*; not that which may discern, and will not; but that which would, and *cannot discern*; if helps be administred, it is not *ignorantia supina & grossa*, supine and gross ignorance, which doth come from

from debility of judgement; but it is *desidiosa & affectata*, *stupid* and affected ignorance, which doth accompany gifts and abilities; it is *negligentia*, non *impotentia*; negligence, not impotency: *incuria*, non *incapacitas*; recklessness, not incapacity: it is not ignorance, *ex absentia auxiliorum*, from the absence of means, but *ex socordia exercitiorum*, from the disuse of exercises; if *ratio directiva agendi*, the directive reason of doing; and *aptitudo sciendi*, the aptitude of knowing be present: then the defect is not inevitable, but voluntary; for when a man doth not know such things as a man is bound to know, then he doth not know things *only ignorant, sed per ignorantiam*, as the Casuists say, *ignorantly, but through ignorance*, that is a contracted ignorance; for it is not ignorance of improbable things, which all, or the greater part do not understand, or of insuperable things, which no man constituted in such condition hath conceived; but it is of possible things, which if due industry were used, might be apprehended: now then ye see what ignorance it is that will excuse, not privative, but negative; not vincible, but invincible; not acquired, but imbred ignorance; not ignorance of election, or an evil disposition, but ignorance of nature. There is a great difference between them which understand not Gods wayes, and those which desire not a knowledge of his wayes, Job 21. 14. Between them which are destitute of knowledge, and these which do reject knowledge, Hos. 4. 6. Between them which are deprived of sight, and those which close their eyes, Mat. 13. 15. Beware them which rub their eyes to see, and those which have a spirit of slumber, Rom. 11. 8. Beware them which are judicially ignorant, and those which are wilfully ignorant, 2 Pet. 3. 5. Many things to be known are not understood, either through neglect of knowing, or backwardness of learning, or basfulness of inquiry, and this ignorance hath no excuse. Oh then thou which hast the springs open, and yet wilt draw no waters out of the wells of salvation, which hast the sincere milk dropping upon thy lips, and yet wilt not suck the breast, which hast wedges and ingots of tryed gold cast out of infinite Pulpits; and yet art as indigent in principles, as if there were no Temple treasure to be had; thou must not think to have ignorance thy plea of comfort, but thy indictment, thy conviction, thy doom; all thy formall attendances, lost hours, fruitlesse Pulpit-haunts, will return with terror upon thy soul, for thy understanding is not perfected, thy conscience is not settled, thou art no more instructed then an infidell, nor reformed, then if thou hadst never trod upon Church-ground. Take heed therefore how thou dost in-fatuate thy selfe, or drink thy damnation-draught out of this enchanted cup. Ignorance is a motive of pity, but not de-

*Multa scienda  
noscuntur, aut  
sciendi incuria,  
aut discendi de-  
sidia, aut inqui-  
rendi v. recur-  
dia, & quidem  
hujusmodi igno-  
rantia non ha-  
bet excusatio-  
nem. Bern.*

*super ate,*



seperate, fostered, nourished, and habituated ignorance; no, God doth not spare them, which will not discern, but those which cannot discern. Which cannot discern.

Fourthly, this doth reprove them which sin against their own Discernings, which can discern, and do discern, and yet their words are stout against God. Mal. 3. 12. they are Cockatrices, that will not be charmed. Jer. 7. 17. they trespassse against their inward checks, and sin against the very impulsions of conscience. Oh if wilfull ignorance be a sin, what is wilfull presumption? when men have rare endowments, and astonishable demeanour; when they have excellency of gifts, and horreur of conversation; when they are as bright as Seraphims in knowledge, and as black as Belzebub in behaviour; when they are privy to their own prevarications, and yet for morsels of bread, and handfulls of barley, for a few temporary rewards, and perishing preferments they will transgresse; If I have any experjence to know the Bench of defiance, this is the Seat of the scornfull; If I have any judgement, to understand what cauterising is, this is the conscience seared with a hot Iron; If I have any skil in the Stone-heap, this is the Pharaohs heart. What discern, and yet disobey, what is this but Nimrods Tower? or Lucifers wing impeded with the feathers of haughtinesse, and arrogancy? they sin against revealed truth, the Vision is made plain upon tables, so that he that runs may read it; but though the Vision be never so evident, what care they for the light of Scriptures? no, they have nothing but the beams of their own designs, which do shine bright in their eyes: as Ibancus, when Alexius Angelus sent Alexius Paleologus with the open Bible in his hand to reclaim him from his Insurrection, he committed him to Prison with the Scripture in his hand; so it is enough to deserve fetters, to urge Scripture. Secondly, they sin against their own attestations, why then hast thou not kept the oath of the Lord? an oath is a bond upon the Soul, but these bonds are as easily broken as Sampson brake the cords of the Philistines; For, for all the solemn oaths in the daies of Andronicus Comnenus, and Isaacius Porphyro genitus, mens teeth were pulled out, their lips cut off, and the envied persons thrown into dungeons: Oaths in those daies were a low fence which many men could easily leap over. Thirdly they sin against Counsell, that whereas, next the mouth of God, the mouth of the Wife is the best Oracle which men can consult with; yet as Lewis the 11<sup>th</sup> of France, used his Counsellers to hear them rather then to be directed by them, so men of old did prosecute what they had concluded against the judgement of the purest Saints, and the cry of all Christendom. Yea, if the Authors which did ad these things in those daies, were men which had

Nicet. l. 1.

1 Kings 2. 43.

Nicetas de imper. Isaacii Porphyrog.

Valer M. l. 9. c. 5.

had pretended so much piety, that a man would have thought the confirmed Angels could as soon have fallen from their stedfastnesse; as they from the honour of their professions; and what did they but such things, as except they should have strooke at the face of God, and endeavoured to pluck the Crown from his head, deny him, and disavow him; they could not have done worse; and by what instruments did they effect these things? by such, as unlesse they had borrowed tools from *Cyclops* himselfe, more fatall Engines could not have been employed; and for what ends did they do it? not to cleanse religion, for the Church if it had before a little soyl in it, did in their daies become a sink, but it was to gather wind-falls, and to warm themselves at the flame of combustions; and where did they it? even in the Land of their Nativity, and in the birth-place of their Christianity; and when did they it? even when all Nations stood admiring the blisse of the Land, and no doubt the very Angels of Heaven rejoiced over the prosperity, and zeal of the Church. Such sinners there have been in former times and other Lands. Now is it not an astonishment to behold such sins? Is there a more grievous offender then he that doth presumptuously, and will not hearken? Deut. 17. 12. No, *Keep thy servant from presumptuous sins, that they do not get the dominion over me.* Ps. 19. 13. the dominion of Pharaoh was not so ill; no, it is next to him that was possessed with the Spirit, called *Legion*. who is he, and where is he, that durst presume in his heart to do so? Esther 7. 3. Oh will conscience never awaken? yes, those guilts which are now lulled asleep by the songs of self-willed humours, and popular applause, when they have slumbered out their hours will rise up like wild furies; and who would, for thy present imaginary satisfactions, have thy future bitter conflicts? will death never knock at thy dore? yes, as it hath broken into the Pallaces of Princes, and congealed their blood royall; so they are not thy broad gates that can keep it out, nor thy sprightly spirit that can fence off that exanimating blow; Ambition hath but a faint breath in the nostrills, thou which hast often been pinched by death, must at last endure her killing gripe; that rocky body of thine will at last cleave, and that stony heart of thine will at last like *Nabal's*, die within thee like a stone; and what benefit will it be to thee, when thou art wrastring with the Prongs of death, that thou hast wrastring thus in the world to prepare terrours for thy death-Couch? oh what a sad parting will there be between thy spirit and thy presumptuous sins? will Doomday never come? yes, whatsoever capitall enemies thou hast driven out of thy sight, yet thou canst not expell the Judge, but he will face thee, and force thee to triall. For,

*We must all appear before the Judgement Seat of Christ, not to look on him, but to be look'd into by him, to receive those things, which are done in our bodies, whether they be good, or whether they be evil.* And oh when thou shalt be plucked out of thy grave to bring along with thee such a load of guilts upon thy back, spotted with all thy black speckles, deep-died in all thy crimson steines, without either Solicitour, or Counsellour to assist thee, Churchman to preach up thy case, or Swordman to defend thy person, thou and thy naked soul being onely to act all at that Bar; how shall that Bar, and that prisoner, that soul and that sentence, that Judge, and those presumptuous sins agree? oh who would for a few haughty looks, arrogant attempts, insolent bravings, to vaunt over known precepts, and defy manifest Laws, venture to be fettered in that long, and strong chain, to be skal'd in that fierce and inextinguishable furnace, to storm with those tempests of tears, to chatter with those grinding torments, to be adjudged to weeping and gnashing of teeth? Oh adulterers, and adulteresses, Blasphemers, Epicures, Oppressours, Persecutors, Tyrants, hear a far off the last trump blowing; behold at a distance the sign of the Son man appearing in the clouds, set up Christ Jesus Tribunall in your consciences, before ye come to make your district, and impartiall account before that white Throne: Oh that ye would not pluck the eyes out of your heads whilst ye are living, that ye would put the right eye into your heads before ye die; that ye would not draw up the sentence in self-damning letters, that ye would not begin Doomsday in convictions; *If our hearts condemn us, God is greater than our hearts, and knoweth all things. If the man be speechlesse, then the next words are, Take him, bind him hand and foot, and cast him into outer darknesse:* Oh that I could warn you from these guilts! that I could separate and save you from presumptuous sins: for what confidence can ye have, when it shall be urged, that ye knew both the crime, and the curse? what shall ye be able to say for your selves, when it shall be said to you, that ye did *ascertain*? thoughts accusing are unanswerable witnesses, the fear which begetteth pain is a sad convulsion-fit. Thine own heart knoweth. Eccles. 7. 22. Out of thine own mouth will I judge thee, oh evil servant. Luke 19. 22. are silencing objections: oh think I beseech you in time of those two dreadfull sayings, that in John 9. 41. *If ye were blind ye should have no sin, but now ye say, we see, therefore your sin remaineth, and that in the 15 of John 22. If I had not come, and spoken to them, they had not had sin, but now they have no cloak for their sin;* this same Seeing of theirs makes them go broad-waken to Hell, this same speaking of Christ will make them liable to inevitable damnation. They cannot desire

fire better light, no they say, *We see*; they cannot wish for a new interpreter, for *Christ hath spoken* to them. Whatsoever sin may be wiped off from the score, yet such a sin remaineth, whosoever may pretend some excuse for their sin, yet these have no cloak for their sin. Indeed to what end are very featured men, or carry upon them the fairer physnomy of Christians; to what end are Scriptures, Temples, Sacraments, Vowes, Devotions, the presence of Saints, the examples of Martyrs, Angels or Spirit, Judgement or Conscience, if people care not to bicker with their own hearts-strooks? such sins are the precipice of the soul, the threshold of hell, and above all other sins a thousand times, do deserve the thunder-bolt of God. For Herods shining Gown, and Asuerus's Empire, would I not stand at the last day amongst presumptuous sinners. Blessed is he which condemneth not himselfe in that which he allegeth, Rom. 14. 22. Our rejoicing is this, the testimony of our conscience, 2 Cor. 1. 12. Oh therefore leap not the ditch, to get to the bank of your own affected aimes; skip not out at the window to walk after corrupt nature, put not on your own fetters to make your selves slaves, step not into the Pesthouse where ye know the infection rageth, seek not out Satan, fight not out the way to hell, bring not diseases upon your selves, shed not your own blood, cast not your selves wilfully into the bottomlesse pit, sin not against the light of your own Note-books, and those fairer Manuscripts in your own souls, turn not out of the beaten path, vary not from what ye do discern. The knowing sinner is a prodigious sinner, the selfe-blind trespasser, is worse then the Egyptian with his hand-caught darknesse; or Zedekiah, with his eyes torn out, a fighting conscience is more terrible then Goliath of Gath to encounter with. God hath no mercy for obstinate sinners, which doe commit sin, though they doe discern it; no, he will onely spare them which cannot discern. Should not I spare Nineveh that great City, wherein are more then sixscore thousand persons which cannot discern

*Præcipitium anime. Jeron. Lumen inferni. Greg. nullus fulmen Dei intuentur. Chryl.*

*Between their right hand, and their left hand?*

3. Now let us come to the degree; *Between their right hand, and their left hand* By such are understood Infants. Besides men of ripe age, and intelligent, there are sixscore thousand, and more, of other men--- So that children and simple men are highly cared for by God, faith Chelmannus. Simple men we had before, and now God doth proceed to children which cannot discern between the right hand, and the left. God doth search out a cause, why he should

*Præter adultos, & intelligentes sunt pluresque divites millia hominum--- Dominus parvos & simplices homines maxime cura effe. Chelm. in loc.*



*Causam exquiris  
p. apic quam  
movetur a mi  
sericordiam erga  
infantes, qui ad  
discretionis an-  
nos nondum ve-  
nerant, cum ca-  
verint iudicio.  
Baro. in loc.  
Multi essent in-  
fantes, qui non-  
dum propriis de-  
lictis fuerant  
tale exitium  
promeriti. Cal-  
vin in loc.  
Inter dexteram  
et sinistram,  
phrasis hac est  
petita a pueris  
qui nesciunt u-  
tram dextra et  
sinistra sit va-  
lentior, et usui  
culibet aptior.  
Rupert. in loc.  
sic. Cornel. à  
Lapide, Arias  
montanus, Pap-  
pus Ribera, et  
multi alii.*

be moved to mercy towards Infants, which were not come to the years of discretion, seeing they want judgement, namely because they could not discern between the right hand, and the left, saith Baro. There were many Infants which had not deserved such a destruction by their own sins, saith Galvin. Between the right hand, and the left; this is a phrase taken from children, which know not whether the right hand, or the left, be stronger, and more apt for any use, saith Rupert. And to the same purpose doth Cornelius à Lapide, Arias Montanus, Pappus Ribera, and many others declare their opinions. I shall not stand upon the curious observations which many have insisted upon, as that God hath compleatly furnished us, in giving us two feet, two eyes, and two hands; and that some things are more serviceable to God Almighty then others, as our right hand to us is more usefull then the left; and that by the right hand and left, we should learn to distinguish between truth and falshood; and many the like strange conclusions drawn out of these words, which I shal pass over, because I hold them too subtile speculations. I shall stand onely upon that which I conceive is most naturall to the Text, which is this Observation, That knowledge is incompatible with Infancy, for they cannot discern between their right hand, and their left hand. As the man is, so is his strength, Judg. 8. 21. So as the child is, so is his judgement. Wo to thee, O Land, when thy King is a child, Eccles. 10. 16. That is, when he doth want, not years, but wisdom; which doth intimate that a child is not come to years of discretion, knowledge doth proceed from observation, for I have learned by experience. Gen. 30. 27. Now can a child resolve upon accidents? or try conclusions? was there ever heard of an Academy of Infants? no, Christ which was Comprehensor from the beginning, and had his knowledge of union perfected at the first hour of his quickening, yet his experimentall knowledge came by degrees, therefore it is said, That he increased in wisdom, Luk. 2. 52. The habit of wisdom he had at the first, but the exercise of wisdom he had in time. Butter and Honey shall he eat, till he know to refuse the evil, and choose the good, Isai. 7. 15. So that till he had left the

*Scientia Christi  
beata augmen-  
tata non fuit,  
quia omnia vi-  
debat in Verbo;  
nec scientia*

*Christi indita, et infusa, quia à principio plenarie habuit omnes species intelligibiles: tota questio est de scientia acquisita, et si hac incrementum non habuisset, nulla scientia Christi augmentata fuisset. Aquin. And though many held no acquiste knowledge in Christ, and Tho. Aquin. once published his opinion to that purpose in 3. Sent. dist. 14. q. 3. art. 3. yet he modestly recanted this error in 3. p. of his Summes. q. 9. art. 4. c. and 3. p. q. 12. art. 2. c. saying, That though Christ learned nothing of men nor Angels, yet that his experimentall knowledge was increased, Luc. 2. and he yeeldeth a reason, that seeing Christ received a reasonable soul, sequitur quod in anima Christi aliquis habitus scientia fuerit qui per abstractionem specierum posuerit augmentari, for though the intellectus possibilis had the species of all things in it from the first, yet the intellectus agens knew things in act, in succession of time, the knowledge of Christ being increased not according to essence, but effect, non accipiendo sed pandendo. Greg. Peter Lomb. 3. sen. dist. 14.*

breſt, and was come for ſome ſpace to a change of dyet (*but-  
ter and honey*) his knowledge in this kind was not practically,  
the following verſe (*v. 16.*) doth declare it: for before the  
child ſhall know to reſuſe the evill, and chooſe the good, the  
Land which thou abhorreſt ſhall be forſaken of both her  
Kings. Before the child ſhall know, then he did not alwaies  
know. And if Chriſt muſt have time to exert his wiſdome,  
what other childe at firſt can be compleat? No, of  
that propheticall child, called *Maherſhalubazbaz*, it is  
ſaid, before the child ſhall have knowledge to cry, My Fa-  
ther, my Mother, the riches of *Damaſcus*, and the ſpoil of  
*Samaria* ſhall be taken away by the Kings of *Aſſyria*, *Iſai. 8. 4.*  
So that the underſtanding of children is at firſt ſo weak, that  
they know not vulgar things, even to give juſt titles to them,  
which have the neareſt relation to them, not to call Father  
and Mother. *Saint Paul* could ſay, *When I was a child, I did as a*  
*child*, as if nothing but childiſh expreſſions were to be ex-  
pected from ſuch. Amongſt all the prime things of nature  
which were from the foundations of the world, name  
me an intellectuall Infant, one that delivered Principles,  
and taught Maxims in his ſwadling-cloths, I mean by the  
force of his natural powers onely. I confeſſe I read, That the *Plin. l. 11. c.*  
Son of *Craſus*, at the age of ſix months, ſpake, and ſaved <sup>52.</sup>  
his Fathers life; and that *Sigebert*, the Son of *Dugobert*, the for- *Sigebert in*  
tieth day after his birth, being baptized by *Amandus*, plain *Chron. Anno*  
ly answered, *Amen*; and that in the year 1117. there was an *Dom. 633.*  
Infant lying in the Cradle, made a long continued ſpeech to  
his Mother buſied in her family-cares, wiſhing her not to be *Dodechinus in*  
too intent upon worldly things, for God was ready to be re- *appendix. Mar.*  
venged on the world inſtantly, if the *Virgin Mary* ſtanding *Scot.*  
at the Throne of God, did not intercede to have the judge-  
ment prolonged; and many other like to theſe inſtances I  
have heard of in former and latter times, but theſe things  
were done by miracle, and not by the ordinary courſe of na-  
ture, and ſo indeed God may make the ſenſeleſſe Infant, as  
well as the dumb Aſs to ſpeak; but of it ſelfe the Infant, as  
an Infant hath no knowledge. I have read of Infants born  
with teeth, but never of any which had birth and reaſon to-  
gether. As in the day of the Nativity, the Navel is not cut,  
the breſts not ſhioned, the hair not grown, *Ezech. 16.* So the  
underſtanding is not come to any meaſure of diſcretion. *In-*  
*fans* is not onely *non fans*, but as ſome more exact Etymolo-  
giſts ſay, it doth come of the verb *inſatuo*. Indeed I ſo find it  
often in the vulgar tranſlation, *Relinque infantiam*, leave thy  
fooliſhneſſe, *Prov. 9. 6.* that is thy infancy. *Inſatua queſo con-*  
*ſilium Achitophelis.* Turn I beſeech thee, the wiſedom of *Achitophel*  
into

Quomodo Deum  
agnoscant, qui  
nec mammam,  
nec Matrem  
agnoscant?  
Aug. l. i. de  
pec. mor. c. 35.

Turpiter perire  
non potest, qui  
sine peccatis pe-  
rit. Petreus.

Omnium rerum  
principia parva  
sunt Cicet. 5.  
5. de fin.  
Incipere non  
esse pusillum,  
sed iuxta  
pusillum  
Lact. in vita  
Socratis.  
Principium e-  
nim sequitur  
Plot. En. 6. l.  
7. c. 23.  
Plut. in Xe-  
noph.  
Hoc velle a me  
non Carmina-  
tur. Suidas!

Gyraldus.

in foolishness. 2 Sam. 15. 15. that is, make him as simple  
in counsel as a witlesse Infant. Certain Pelagians held that  
Infants had knowledge, and were able to be guilty of actual  
sins; but Saint Augustine doth not onely contute them, but  
deride them. How can they acknowledge God, which know  
neither breast nor Mother? Therefore Petrarch doth give ve-  
ry solid comfort to a Parent bewailing the death of his Infant,  
wishing him not onely not to be disonoured with any worldly  
chance, or not to be afflicted, seeing his child had escaped  
these afflictions, but chiefly to rejoice because the state of a  
dying Infant is without any danger, for saith he, An Infant  
candor: perish shamefully, which doth depart without sin. What sin  
can they have, which have not knowledge? they are so far  
from that, that they understand not the place of their birth,  
their Fathers dore, the parts of their body, not the right hand  
from the left. Should not I spare Nineveh that great City, wherein  
are more then fiftie thousand persons, which cannot discern between  
their right hand, and their left hand?

### Application.

First, this sheweth that wisdom hath a diminutione beginning.  
The beginnings of all things are very small. Socrates said, it was not  
a little, but next to a little to begin. When Soud doth follow the begin-  
ning. If it doth follow the beginning, then it was no great lead-  
er before. What can there be found in tabula rasa, an empty  
table? When Xenophon came first to Socrates, he asked him  
where men might be made good. He told him he knew not.  
Then follow me, saith Socrates. So indeed, being young, we  
neither know what good is, nor where it is to be had, but by  
much following and waiting, this skill is attained at last. Xeno-  
crites his young schollar was termed Woolly uncarded; and so  
at first thecombe hath not touched us, we are like a rough  
fleece which is not broken with the sharp teeth. This is mans  
beginning; now what is the reason that so few can remember  
their beginning? oh that we could shake our bags for the first  
penny of our means, that we could see the thorn from which  
the web took her first threds, how then could the inlligent  
be insolent? no, this is one of the strangest sorceries, and  
maddest enchantments, which can be, that a wise man should  
be a proud man. For, if God doth give understanding, and wisdom  
to the wife. Dan. 2. 21. then what is the reason, that knowledge  
puffeth up? 1 Cor. 8. 1. It was a vain thing in Quenbus to hold  
that the soul of Homer was in him, and for Democritus to pro-  
claim

claim himself to be the first; and onely wiseman of the times, for as *Agasicles* told him if thou beest the first, how art thou the only? If the onely, how be the first: so is it, for any amongst us to swell upon endowments, and to idolize their own rare gifts. These same Insects of vain-glory, are the strangest little humming-bugs of pride that can be imagined; It may be that they are acute; but how long hath this edge been upon them? perhaps they are wise, but what droves of notions did there stand in the Fair-Field of their brains a few years since; oh therefore let them blesse God, and not magnify themselves in these conveyed-perfections; for if God had not given them more judgement, then Nature at first bestowed upon them, we should have heard little of their great reading, or grand experience. Their first knowledge was so small, that it is a shame even to name it; they knew not, I say God, or a Church, or the right way to Heaven, but they knew not their right midwifery, their right nourse, nor their right hands from their left, which cannot discern between their right hands and between their left hand.

Secondly, this doth shew how necessary the strict education of children is, for is it not fit to provide much for them; which by nature do enjoy so little? yea, Teach a child the trades of his way, *Te Fathers bring up your Children in the nurture and education of the Lord;* if thou wouldst have them either Sages or Saints, it is requisite to prepare them a brain stock; and a conscientiouslyhood, or else thou maist leave them too much thine own, and let them shift in the world like unprovided children with their simple Naturalls; the best is not more necessary, than instruction; nor the Fathers bolome, then the Masters tongue. Doth a Patrimony consist only in Reves, and Royalties, and large Debtbooks? no, then thou maist leave a rich heir, but not a wise child; there is a richer treasure to be had, then that which thou hast locked up in thy coffers, and more precious Jewels, then those which thou, or thy Ancestours have provided for thy Son; therefore send him abroad to search for these, and give him stock to make a purchase. Indeed the Parents should be the grand Tutour to his child; for the ancient Egyptians would suffer children to learn nothing but of their own Fathers; and *Agasicles* being demanded, why he would not resort to *Philopates* to learn Philosophy of him. No, said he, my Father is able to instruct me in this, and it doth belong most conveniently to him to give Wisdom, who hath given Nature. Where Parents have been diligent in this duty, what eminent Children have they left behind them? *Cambyses* teaching himself his Son *Cyrus*, how did he become afterwards the wonder of the world? *Nisus* a Mechanick, but withall a very learned man, teaching *Galen* Arithmetick,

*Agasicles*  
Eratosthenes  
Apoph.  
Animus bene  
gloriosus August.

*Herod. l. 6*

*Herod. l. 6*  
*Plut. in Apoph.*  
*Lacædæis.*  
*Xenophon.*

*Herod. l. 6*  
*Se eorum discipulum malle esse, quorum esset filius.*  
*Plut. in Apoph.*  
*Lacædæis.*  
*Xenophon.*



Gesner. in  
eius vita.  
Hippodam-  
10.  
Laert. 1.2. in  
Aristip.  
Plut.  
Laert. ubi su-  
pra.

Plut. in vit.  
Iloe.

Plut. in vit.  
Æschin.  
Paulan. in  
Archad.

me tick, Geometry, Astronomy, and other liberall arts, how did he so excell afterwards, that he was esteemed the Prince of Physicians? *Aristippus* was so well instructed by a prudent She-parent, that he was surnamed the *Mother-taught*. *Pythagoras* was such a Schoolmaster to his Daughter *Dama*, that she excelled in all learning: And *Aristippus* made such a rare Disciple of his Daughter *Arete*, that when he was dead, she was able to keep up his school, and read publique Lectures. Such singular Ornaments may children prove, if Parents themselves can bestow upon them good education; but if Parents cannot do this themselves, let them not neglect at the dearest price to buy this abroad; it is the best purchase they can make for their children, a Will cannot give such legacies. What an egregious person did *Isocrates* declare himself to be by having the happinesse to be brought up under *Gorgias*, *Tisias*, and *Theremenes*? What a Splendour was *Æschines* by purchasing learning at a thousand Drachms from the learned *Ctesiphon*. What a lustre of his age was *P. Scipio*, by the instructions of his great Master, *Polybius* of *Megalopolis*. Decads might be produced of the high advantage that millions have received by this beneficiall pedagogy: therefore be carefull to bring thy pretious stones to these Lapidaries to be filed, and thy costly new-woven clothes to these dy-fats to receive their tincture. Remember that *Solomon* desired wisdom more then riches, and honour, and that he doth tell thee that *Wisdom* is the principall thing, and the price of it above rubies. Prov. 4. 7. A wise man is the mirrour of mankind, his name is blessed, his presence revered, every adage which doth fall from his lips honoured; unto such an one men give ear, and keep silence at his counsaile, after his words they speak not again, they wait for him as for the rain, and open their mouths wide for him as for the latter rain. Job 29. 21, 22, 23. Thy Son's brightest beams come not from thy inheritance; no, it is *Wisdom* that will make his face to shine. Eccl. 8. 1. therefore who is as the wise man? a vast estate committed to a man of no judgment, doth proclaim a witlesse Landholder; therefore fill thy Son's brain rather then his purse; and provide him wisdom, rather then a Mannour house, or a multitude of Tenants. And if thou canst go one step further, furnish him with grace, thou gavest him none of this by nature, no, the naturall man perceiveth not the things of God. *Flesh and blood* revealed not these things unto thee; to be born of the flesh, is to be born at most but to naturall policy; therefore if thou hast grace thy self, communicate it to thy child, that as *Tiberius*, and *Gracchus* were said to suck eloquence out of *Cornelia's* breasts, so these may suck heavenly motions out of thy inspired lips; nourish them with fruit that drop from thine

Plut.

thine own Tree, spin out a curious home-spun garment, to deck them in the eyes of the Church, God, and Angels; be ever imprinting into their minds divine precepts, and engraving their souls with celestiall Characters. But if thou hast not so much judgement thy self, think not onely of the Dancing-Master, or the Fencing-school, or the Artillery-Garden, but settle thy Son under some religious Divine, and throw down talents ( which I doubt that cramped hand of thine can hardly part with upon such a bargain ) to purchase the Pearl, to have his wits exercised in scripture, to have the eyes of his understanding enlightned, and to gain a *spirituall understanding*, Col. 1. 9. that thy child may be able at last to take the latitude of Christianity, yea to comprehend the length, the breadth, the heighth, the depth of Christ Jesus: What are all the Maxims of the earth, to the mysteries of the Kingdom? No, redemption, justification, adoption, regeneration, faith, and to know a right in the tree of life, excell all the speculations that the double refined Wits of the times can teach otherwise: oh then that many men think their children should get these things onely by sitting under a Pulpit, or learning a publique Catechism, but not by making an absolute schooling of the study of virtue: no, people think that these things are to be taught at any rate, and in any time; they set them to learn other things without these, or these with other things; they will neither allow their children time, nor meanes to make grace a trade; I hear of seven years for a calling, but of no such apprenticeship for to learn meerly Religion: a strange saving way that men have in pious things, their own consciences cost them little at the Pulpit, and they are as thrifty Husbands for the soules of their children in matters of grace; the conscionable Divine hath few Disciples of this nature, or he cannot match the Lawyer, or Physitian, or common Tradesman, no not the Horse-rider, Engineer, or Minstril, in the soules fees, which he hath gotten. Ministers must not be covetous, and Professors are very penurious; Gods judgments I doubt, have taken out of your Purse vast sums, because ye would not bestow them upon your childrens vertuous education, to prevent those extravagant, lawlesse, irreligious, and seditious wayes, which (to the griefe of your hearts) they have trod; therefore if ye would have them serve God, train them up at the greatest expence under them which may instruct, and precept them in principles of true godlinesse; how many noble Christians came there out of the school of *Pautenus*, both in *Alexandria*, and *India*? what a virtuous man proved *Grattan*, by being brought up under *Auso-*  
*nus*? and *Hugo of France*, by having his education under *Flo-*

Euseb.

Sigon. l. 8.  
 Imper. Occid.

D d d d

riaccensis?

Id. l. 7. reg.  
Ital.  
Beda, & Mat.  
Paris.

Voletaran. l. 9.  
Anthrop.  
Homer. l. 9.  
Iliad.

Sigon. ubi su-  
pra.

Bonfia. l. 1.  
Dec. 4.

*riacensis*? and amongst our selves, *Kebius Corippus* the Son of *Solomon*, Duke of *Cornwall*, by sayling into *France*, and living many years with *St. Hilary*, to have his conscience enflamed with the love of God, by the sparks of those zealous lips? And were former times spare-handed to their spirituall Masters? No, that was the golden age indeed: As for human learning, I find many liberall, in so much that *Q. Fulvius* gave to his Master *Ennius* a whole City, and *Achilles* gave to his Master *Phœnix* halfe his Kingdom, and half his honours; So amongst Christians, I find, for the learning of Religion, and grace, *Gratian* gave unto *Aufonius* many presents, and amongst the rest a Picture with his Fathers Image set all with pretious stones, telling him that he had paid but what he ought, & that he ought more then he had paid. And *Matthias Corvinus* (that renowned Prince) bestowed the whole Countie of *Veredartum* upon his Master *Johannes Vstefius*, and infinite other examples which might be produced to this purpose. Therefore if thou beest not a parent that doth smell of the earth, a meer Father of the Hurch, if thou dost love thy childs soul as well as his body; if thou wouldst have him reign in Heaven as well as rule upon earth, provide some Master-workman that may lay in him the foundations both of wisdom, and grace; thou seest he had little of either of these when thou wert first called his Father; alas he knew not thee, nor himself, *He knew not his right hand from his left, which cannot discern between the right hand, and the left hand.*

Thirdly, This doth shew, That Infants rightly baptized, have undoubted salvation: for if Baptism doth take away Originall sin, what other sin can be laid to their charge? they have so few motions to sin, that they cannot discern between their right hand, and their left; why then should we look with an eye of dread upon those Infants which come bathed and rinsed, and made heaven-white from the laver of Christ? I do not like them which fright men of riper age with torturing scruples, that no man can be saved but those which have swum through their whirl-pool, but I tremble to see an *Euripus* prepared for Infants; that they will neither let them have peace for themselves, nor their infants. Alas poor Infants, when ye are bastardised in the arms of your heavenly father, or disinherited when your elder Brother hath taken you by the hand, and acknowledged you for co-heirs. Have ye no certain interest in heaven, by the virtue of the seal? may ye be damned with the blood of Christ trickling upon your soules? is the Covenant of no validity to you? is not the Ordinance an undoubted pledge of your justification? No marvell then that many say, that they are

above

above Ordinances, when the power of the Ordinance is so much disparaged amongst our selves; what, Infants slayn at the Font? and left to the Devill with the purgative waters upon their faces? Why then do they baptize them at all? or administer to them the Physick, if they their selves doubt of the operation of it. *Esay* no doubt, had more confidence in his plaister of figs, and *Elissha* in sending of *Naaman* to go wash in the River of *Jordan*. Is a ministeriall act so full of suspence? then why are they ministers, if they unpower, cassate their own function? Have they received true Orders? then why do they doubt of the efficacy of the Ordinances? the Parents may as well suspect, whether they can, or do baptize; namely whether they have a lawfull calling, and execute it lawfully; as they perplex the Parents, in saying, That if their Infants be baptized, they cannot tell, but that they may drop into hell from the Sacrament, if they dye Infants. Cannot they tell? then let them tell me nothing upon my Death-couch, that can tell so little comfort at the laver. I confesse I should be loath to take my Absolution from them at my last gasp in the world, that can give so little resolution at the first breath in Christianity. *St Augustine* was said to be *Durus pater Infantum*, The hard Father of Infants, because he denyed heaven to Infants not being baptized; but are not these more unkind Fathers, which will not ascertain heaven to Infants when they are baptized? The *Pelagians*, which held no Originall sin, held Baptism requisite for an outward admission into a Church; and do these hold Original sin, and shall Baptism give but an externall initiation into a Church visible? a visible fallacy (to speak in the mildest terms) to attribute to Baptisme no more, then a Pelagian priviledge. If these doe not judge Originall sin to be *levissimum peccatum*, the lightest sin, then this is *gravissimum peccatum*, a most grievous sin, to say Originall sin doth remain, though Infants be baptized. If Baptism hath no more virtue, they had, for an heavenly interest, as good bid the Father to go wash the Infant at a Pond, or the Mother to go rince it at a Conduit; for the Infant gets no other qualifications, if it do live, but onely to have liberty to enter a Church, and communicate with the faithfull, and sit down at the Table of the Lords all outward and common. But what is this to the soul? to everlasting blisse? that if the Infant dye an Infant, the Parent may but weep for the losse of Nature, and not shed teares for the spirituall detriment; yea, that the Infant may be parted withall with comfort, because God hath let it live, till baptism had grafted it into a Saviour: oh the soul of a Parent is never out of perplexity, till the soul of the child be out of a state of guilt; the thought



Quaro utrum  
quisquam tanto  
errore esset, ut  
neget aliquem  
ad Baptismum  
admitti, aut  
frustra esse ad-  
missum conten-  
dendat. Aug. in  
exp. Epist. ad  
Rom. Prolu-  
is aureos eos  
Baptisma facit,  
Chrysost.  
hom. 9. in  
Johan. Ascen-  
damus ex aquis  
tanquam ex  
mortuis vivi  
servati per gra-  
tiam ejus qui  
vocavit nos  
Basil. de S. S.  
In Baptismo  
Diabolum om-  
ne virus nequi-  
tia amittere.  
Cyp. ep. ad  
Maximum.  
In baptismo  
deterrimo  
alibi expulso, pacem terra nostra columba Spiritus Sancti nuntiat. Jeron. Cont. Lucif.

thought of a damned child, makes the Parent halfe in hell with his deceased Infant. I have seen the portraiture of Angels upon a Font, but I abhor to see the Devill pictured there; the Holy Ghost came down visibly upon Christ at his Baptisme; and was not this an earnest of the Holy Ghost coming down invisibly upon the baptized? St *Augustine* doth put a question, I demand (saith he) whether any one would deny Baptism to be admitted, or would be in such an error, as to say it was admitted in vain. Baptism doth make of miery persons, men pure gold. By holy baptism we are circumcised from sin. Let us ascend out of the waters, as the living from the dead, being saved by the grace of him which called us. In Baptism, the Devil doth lose all the poyson of his wickednesse. In Baptisme, the black Raven, the Devill being sent forth, and not returning, the Dove (the holy Gnost) doth bring the Olive-branch of peace. Thus the Fathers do proclaim the infallible effect of Baptism upon the present administration. Yea, why were the Baptised in the Primitive Church called *Fideles* the faithful, but that they held them certainly Beleevers? and *Illuminati*, Illuminates, but that they resolved, that the light of grace was entered into them? and *Neophyti*, New Plants, but that they were perswaded that they were transplanted out of Hell into Heaven? yea, why was the white baptismall garment put upon them, but that they absolutely concluded, that they were in a state of innocency, and prepared for a state of glory? to pollute therefore the vertue of Baptism is worse then the filth that *Constantius Copronymus* left behind him in the Font.

Oh therefore preach up the honour of Baptism, and preach comfort to the souls of Parents concerning their Baptised Infants; what obstacle can there be to exclude them from grace? I find but these Impediments.

First, that there be not an unlawfull Minister; then if ye can justifie your calling, why do ye not justifie your act?

Secondly an undue administration; then if ye be strict in the matter, and have invented no new form, why do ye not assure the effect?

Thirdly, a want of a foederal right; then if ye will not make Christians Infidels, why should ye deny the saving vertue of the Ordinances to their Children?

Fourthly, that there be no infidelity, or dissimulation, and how can these *dissidere*, *dist-ust*, that know not what it is to misbelieve? or be *ficti*, feigned persons, that are unskilled in arts, or crafts, which know not their right hand from their left? All the stumbling blocks being then removed, why should we not walk

walk on without interruption to confirm salvation to baptised Infants? yes, all the grounds in Divinity ratify this as an unquestionable, and irrefragable truth, for if the Sacrament of Baptism be not onely significative, and obsignatory; but exhibitive, and applicatory; if God be never separated from Baptism justly administred, if Christ and his passion be the substance of that Sacrament, if that Sacrament hath an equal effect in all, if a person lose the stein of all guilts in those waters, and there be not onely a cleansing and purifying, but a beautifying, and brightning allution, insomuch that characterizing graces are bestowed upon the baptised; if they be incorporated not onely into the Church, but into Christ; if they be past the gates of Hell, and the gate of Heaven doth stand open to them; then why should we dry up the waters of Baptism upon the foreheads, or rase the Cœlestiall prints out of the souls of baptised Infants? Why should we smother these children in the lap of the Church? or pluck away these children from the knees of their Mother, so soon as she hath given them her blessing? Why should we not call these Christs sheep, when we find the ear-mark of his passion upon them? Why should we suppose that God would reject these, whom he hath ownd by his Ordinance? doth not the Scripture settle this, as a firm truth upon a sure basis? yes, they are sanctified, and censed by the washing of water. Ephes. 5. 26. they have received the washing of regeneration, and the renewing of the Holy Ghost. Tit. 3. 5. They are circumcised with the Circumcision made without hands, in putting off the body of the sins of the flesh, and being buried with him in Baptism, they are risen with him through the faith of the operation of God. Col. 2. 11, 12. Yea, they are not only baptised into profession, but baptised into Jesus Christ, and planted into the likeness of his Death, and Resurrection. Rom. 6. 3. 5. they are so much Christ's, that they are clad with Christ as with a Redemption-Vest, For, As many as are baptised into Christ, have put on Christ. Gal. 3. 27. Why should we doubt that they want either pardon, spirit, salvation, or Heaven it self? No, the Scripture saith, that they are baptised for remission of sins. Acts 2. 38. and baptised by one spirit. 1 Cor. 12. 13. and that Baptism doth save. 1 Pet. 3. 21. and that unto such be longeth the Kingdom of Heaven. Mark 16. And what the Scriptures do assert, the Fathers do yeld their suffrages to. Saint Augustine saith, that In baptised Infants; though they know it not, yet

In baptisatis Infantibus quoniam vis id nesciant habitat Spiritus sanctus A. g. de predestinat.

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Dei. Quid cuiquam prodest, quod baptizetur, nisi iustificetur? Aug. 1. 21. de civi. Dei. 19. Neminem eorum qui accesserant ad Christum per fidem, sana fides, & sana doctrina putabit exceptum esse a remissione peccatorum. Aug. de pec. merit & veniss. l. 1. c. 28. Per Baptismi Sacramentum, natiuitatis sordes deponuntur, propterea baptizantur parvuli. Origen. Hom. 14. in Luc. Parvulus ad accipiendam remissionem peccatorum facilius accedit, quod illi remittuntur non propria sed aliena peccata. Cyp. ep. 59. ad Fidum.

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there doth dwell in them the Holy Ghost. Yea, what doth it profit any man that he is baptised, if he be not justified? Nay, the same Father saith expressly, that sound faith, and sound doctrine will never think them excepted from the pardon of sins, which do come to Christ by Baptism. Origen saith, that by the Sacrament of Baptism, the pollutions of birth are removed, and therefore Infants are baptised. Cyprian saith, that a child doth come to receive remission of sins more easily, because not his own, but anothers sins are pardoned. *Bulgentius* saith, that a little Infant *mox ut baptisatus fuerit, si de hac vita discedat, factum esse heredem Dei. l. 1. de veritate præd. c. 12.* if it should depart out of the world, so soon as it is baptised, it is already made the Heir of God. Saint Augustine in his 23. ep. calleth him an Infidell which will not believe this. The Councell of Valent. c. 3. saith, that in Baptism there is a true washing from sins, regeneration and redemption, and that there is nothing in that Sacrament vain or mocking. The Council of Millevi, Can. 2. saith, That Infants are therefore baptised unto remission of sins, that that might be cleansed away by regeneration, which was contracted by Birth. The like I could shew many, of Forralgn and hombred Protestants.

Rubrick before  
the Catechism  
for Confirmation  
of children; at the  
end of it.

It is sufficient to propound the judgement of our whole Church, which saith, That no man shall think, that any detriment shall come to their Children by deferring Confirmation; for he shall know for truth, that it is certain by Gods word, that children being baptised, have all things necessary for their salvation, and be undoubtedly saved. I know the main scruple in opposition to this is about election, that if any Infant were not decreed from everlasting to be saved, his Baptism wil nothing avail him, but it is evident that these were elected, for God suffered them to live so long, till they were baptised, and so made members of Christs mysticall body; therefore if they should dy instantly after they have been hallowed by the Sacrament, their Baptism is a confirmation of their Election, and that not onely by the judgement of Charity but by the judgement of Certainty wee may pronounce and determine, that the Ordinance hath purged them, and will crown them; Oh therefore leave tearing open a bleeding wound, and casting wildfire into the flames of a Parents burning heart, to double his distresses for the losse of his dear Infant, as if it were dead, and may be damned; no, blesse your own work, loose not the consecration of your own function, ye have the commission to baptise as well as to preach; shew the parent Heaven for his Soul in your Pulpit, shew him Heaven for the Soul of his Infant in the Laver, assure him that his deceased child is flown to Heaven with Ordinance-wings. The Infant hath been censed in the Church, and what can it do afterwards to deserve Hell? what corrupted un-

understanding disordered will, or misguided affections can an Infant have: it is free from guilt, for it is free from evil motions; it knows not how to provoke, for it knows not how to sin; oh therefore spare them, whom God would spare; God would not destroy Infants, because Infants cannot discern; they cannot discern criminall things, for they cannot discern small things; *they cannot discern between their right hand, and their left, which cannot discern between their right hand, and their left hand.*

Fourthly, this doth serve to exhort all (chiefly them which have a special relation) to tender the estate of Infants. For, who should not deal justly with them, which understand not their own right? who should not discern as much as may be for their advantage, which cannot discern any thing for their own behoof, not so much as *discern between their right hand, and their left.* If thou oughtest to open thy mouth in the case of the dumb, then much more for them, whose tongue-strings are not yet unloosened to plead their own case? if thou oughtest to be eyes to the blind, and feet to the lame, then much more for them, who have not an eye to read an evidence to see the strength of a title, nor a foot to walk to a bar to demand justice? Is there a more noble thing then the Patronage of Innocents? and the protection of fatherlesse children? Famous for this is *David*, who tenderly regarded his friend *Jonathans* children; and *Abraham* who rescued, and redeemed his cousin *Loth* out of Prison; and *Mordecai* who took the charge of his Kinswoman *Ester* upon him, bringing her up with all respect and faithfulness at home, & when she was called to be *Achæmærosh's* Queen, he walked every day before the Court of the women's house to know how *Ester* did, and to inquire what would become of her. *Strabo. l. 10. Geog.* *Ester* 2. 11. And *Lycurgus*, to whom his elder brother *Polydehes* having left the government of *Sparta*, till his Heir yet unborn came to age, though the wife of the deceased offered to destroy the fruit of her womb, if he would marry her, and take the sole government upon himself; yet he would not accept of it but in shew, wishing her not to endanger the fruit of her womb, but suffer her self to be delivered, and send the child to him, and he could soon make it away: the birthday being come, and the child sent to him, in stead of murdering it, it proving a man-child, he presented him to the *Spartians*, saying, Behold your King, and naming him *Charilaus*, he stoutly defended him in his right against his Mother, and *Leonidas*; And *Micæthus* who most worthily gave high education to the Sons of *Anaxilas*, and when they were come to full age, though they entreated him to continue the government; yet he would not, but left their Honours of *Zanites* and *Roegium* to them; and went himself, and lived with much honour at *Tegæa*. *Diodor. l. 11.*

*Tegæa.*



Culpinian.  
92.

Egnatius. l. 6.  
c. 5.

Valer. Max. l.  
6. c. 6.

Tyrus.

Arcas Sylvi-  
us. l. 3. Com.  
in alphonf.  
Mis-*erabiles*  
personæ.

*Tegæa*. And *Isdagera* King of *Persia* who being appointed Guardian to *Theodisus* by his dying Father *Arcadius*, he sent *Antiochus* his chief Eunuch to take the charge of the young Infant, and to bring him up in a most Princely manner, and faithfully to preserve the Empire for him. And *Ferdinand* King of *Aragon*, who being appointed by *Henry*, King of *Castile*, his brother, to educate his young Son in his Minority, he having discharged that, the *Castilians* desired him to take the Kingdom upon himself, he seeming to accept it, brought in the young Prince in a close royall habit, and got him to be proclaimed King, and Crowned him. And the Senate of *Rome*, who having the young Son of *Ptolemy* King of *Egypt* committed to their tuition, sent *Marcus Emilius*, and *Lepidus* chiefe Priests most carefully to bring up the child, and to settle all things for his future reign: which was so really performed, that the young King kept the Cradle wherein he first lay with much care and reverence, and decked it, and adorned it for the honour of *Rome*, saying, that he knew not whether hee were more happy in the fortune of his Father, or the fidelity of the Senate. And *Baldwin* the second King of *Jerusalem*, who upon the death of *Boemund*, having taken *Antiochia* into his protection for his Son, kept it 22 years to his use, and at last restored it to him, marrying his daughter *Halys* to him, and when that King died, and his daughter would have taken the Kingdom to her self, he drove out his own daughter, and settled the Heir. And of later times *Frederick* the third Emperour, who having the posthumous Son of *Albert* the second King of *Hungary*, and *Bohemia* put under his tutelage, when the Princes of the Empire wished him to destroy the child, and now this opportunity was given him to annex these Kingdoms to the Empire, he denied it with detestation, saying, ye wish me rather to be rich then good, I prefer honesty before all the honours of the world. Thus did these, and thus ought all just men to do, for Infants are *Miserable persons* as the Civil Lawyers say, that is, Creatures, which deserve the highest pitty; yea, they are commonly called *Orphans*, persons deprived of all help; and who should not support the weak? help the helpelesse? yes, the Father is gone, hath he left never a Friend behind him? the children are exposed to mercy, is there never a compassionate creature to look upon them with an eye of humanity? Is this your reverence to dead ashes? is this your commiseration to your sucklings which want both bosom and breast upon the death of the Parents? It was the voice of *Cain* to say, *Am I my brothers Keeper?* but should we not all be Keepers to them which are left to the wide world to keep? yes, we should succour such as our own bowels, and

and bring them up as our naturall children; but where are those kind Friends, or true Foster Fathers to be found? All relations of amity, and consanguinity will not bind men to express these faithfull respects; The Parent upon his death-Couch is not troubled more with his dying pronges, than with vexatious cares to whom to commit his children; he is afraid of his most intimate Associate, he doth dread his nearest kinsman; and well may he: For what fidelity is there to be found amongst sworn Familiars, or Allies? if the Father doth intrust these, they may keep the children, but they will make their selves Heirs; the Father hath put the moath into the garment, the wolfe into the fold, the cankerworm amongst the fruits; oh what a poor remainder will there be left after such sharp teeth no, they will eat out his estate, his posterity, his name? What incredible disbursements, what large bills of account are there brought in at the end of the Terme? what restless molestations, and chargeable suits must the Heir be put to before he can recover his rights; if this *Helena* be once caught, it will cost ten years siege to regain her. A Captain will as soon deliver up a Castle, as these an Executorship; like the Devill in the Gospell, when they a long time have possessed such a body, they will not be cast out without much renting, and tearing; if by subtrill insinuations, and plausible pretences of integrity, and holiness they have screwed their selves into such a place, neither the memory of their dead friend, the vast gains they have already tasted of, the shame of the world, the violation of humanity, the dishonour of profession, or all the justice of the land can wrest them out. What therefore doth the Father choose these for Executors? he had as good send his children to the Mortar to be beaten to powder, to the Millstones to be ground to dust, to the Shambles to be chopt to pieces, to the Furnace to be burnt up to a few ends of brands. Oh the sad groines and the piercing cry that there is of oppressed Infants, and injured Orphanes in the Land? the children do not know their right hand from their left, but the Executors do know both the ir right & their left, to catch, & gripe. Oh say the poor Orphanes, our Fathers bones are rotten under-ground, and our Inheritances above ground. Oh that ever we were born, for to what are we born? we can but look upon our fathers means, we must not look to be Demies in what our Fathers bequeathed us; no, so much is gone to bind out the Executors Son, so much to marry his daughter, so much to purchase such a Mannour, so much to buy such an office, we see where the birds do nestle, but we cannot climb the Trees to catch them; we perceive in what Chests our goods are laid, but they have iron bars upon them, we cannot break them open; we may see the kind heart of

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our Father in his will, but we have nothing but his hand, and seal to testify his fatherly care over us; he left us enough, we are happy in little, but onely to peruse what were his intended legacies; he trusted, oh that he had distrusted! he put confidence, oh that he had had timely diffidence; his Funerall is past, oh that we had been buried with him; we waited upon him to his grave, oh that we had been layd down in the Coffin with him; that we had had the same hearse cloth, and the same grave spade with him; that as we came out of his loynes, so we might have consumed with his loynes; we have his name, but where are his goods? No, the lean Kine have eaten up the fat, the needy Executor hath eaten up the rich Heirs. Alas we are not our Fathers Heirs, we are still his Mourners; our funerall tears must never be dried up, we must alwaies wear our blacks; our Father had an house, but he left the key with others, and the children shall scarce get entrance; our Father had gold, but others have sent it to the mint, and set a new stamp upon it: by that time that we have paid costly for our education, and discharged our Lawyers Bills to instate us, we are outlived; we shall scarce have enough to buy us a place of preferments. No, not to buy us clothes; the Executour may sit on the Bench, but we may lye in the Clink; he may live in his Lordships, but we live in an Almshouse; we have nothing to support our souls, but prayers; nor to relieve our bodies, but to go feed upon pittys we might have been a Wonder, we are a Warning; we might have been a splendour, we are a Terrour; Oh let all Parents quake at the voice of such Trustees! Oh let all Orphanes tremble at the thought of such Executors; we are disconcerted, we shew you our broken bones for a Spectacle; we are excoriated, we leave our skins for a fright. We can but seale up our sense of such perfidiousnesse with cries, and curses. Is this only a passionate complaint? are there no bleeding instances to be produced? yes, most wofull precedents. *Demosthenes* having a large Patrimony left him by his Father, his Tutors (as Executors were then called) soperverted the benefit of it to their own ends, that what through covetousnesse, and what through carelesnesse they wasted all; insomuch that there was not enough left at last, to pay the School-Master of *Demosthenes*. *Antiochus* and *Philip* King of *Macedon*, having the Kingdom of *Egypt* left to their charge, till *Ptolemies* Son came to age, they shared the Kingdom between them, and exposed the Orphane to go seek subsistence. *Lucius Tarquinius* having the Son of *Ancus Marcius* committed to his care, carried him out to hunting, and possessing himself of his means, never suffered him to return, but drove him to wander abroad for

Plur. in Demosth.

Victor. l. 6. var. his. s.

Sabel. 4. l. Ennead. 8.

a being. *Andronicus Comnenus*, being kinsman to *Alexius* the Son of *Manuel*, though he had sworn, and taken the blessed Sacrament, to be true to him as a faithfull Guardian, yet he deprived him of all. *Murziphus* the great Confident of *Isaacius* the Greek Emperour, to whom he communicated all his secrets, and at his death trusted him with the tutelage of his Son, most wretchedly thrust the young Infant out of his just possession, telling the people, that the Empire had need of a Man, and not a child to govern it. What shall I need to alledge more confirmations, when our own age is too deplorable an example? Every Country, and Court, doth cry out of the false Executor. The Father may bequeath what he will, at last there is nothing found of his Goods, but in the Inventory, or of his Estate, but in Bills of laying out the poor Orphanes come out of these mens hands so full of stripes, as if they had lived in some Correction-house, they must redeem their selves from this captivity, as if they were some Slaves of *Alger*. There is no yeare of Jubilee divers times that can set them into their just possessions, nothing but the day of Resurrection to repair their damages; these insatiable Creatures drink out the Vessel to the very Lees, they fell down a whole Forrest of meanes, till they leave nothing but stocks and roots; what have we amongst us but the *Infinus Elegies*? or the Orphanes Threnes? We are the Land sprinkled, and dyed with the teares and blood of the fatherlesse. Oh that such men should name their selves Christians! is there such injustice to be found amongst Turks? Oh that they should think to leave behind them a flourishing issue; will not the curses of these injured Creatures consume their posterities out of the earth? Oh that they should ever hope, or speak of heaven; for if *no unclean thing shall enter into the new Jerusalem*, then how shall these get passage which are polluted and besmeared with blood? How shall they be able to look upon the faces of their dead friends at the last day, whose harmlesse Infants they have worried? how shall they be able to meet these Orphanes at Gods judgement seat, whom they have shouldered at many a Tribunall? Oh the execrations of the Father, & the execrations of the children, will draw out a confounding sentence from the lips of such a Judge. All ye then that have either sense of honour, desire of welfare, prickle of conscience, or expectation of heaven, deal more justly with speechlesse and helplesse Infants. Is it not a shame to crush spawns? to crop buds? to teare up the roots of new sown Corn? to damify and destroy them, who have neither wit nor reason to apprehend an injury? And is it not so with Infants? Yes, they have so little judgement, that they

Nicetas

Cuspin.



they know not their right hand from the left. Which cannot discern between their right hand, and their left hand.

Fifthly, This serves to shew, That seeing God would spare the lives of children, because they were such undiscerning Creatures; that it is the height of cruelty to spill the blood of Infants. For though it be an heavy thing to kill Champions; yet is a sadder thing, when children are dashed in pieces at the head of every corner of the streets, Nah. 3. 10. When there is no compassion taken of the young, Deut. 28. 38. When children are brought forth to the mulsherry, Hos. 9. 13. Esau could not be expected to be more cruell, then to slay the mother with the children, Gen. 32. 11. Pharaoh was not a worse butcher, then to kill childrens Herods shambles were not filled with worse meat, then with the limbs and quarters of slain and slaughtered Infants. Oh that they which have newly taken breath, must breathe their last; that they which are newly come out of their Mother wombs, must be sent unto Natures back-room; that they which have not seen the world, must be driven out of the world; that they which have not walked beyond the Gradie, must set their last step; and, if not walk, yet be hurled into the grave; that a Father cannot any longer look upon the reflex of his own face, nor a Mother cannot keep any longer in her arme the beloved fruit of her own wombe; that the Murthrer fights with Infants, as if he were fighting with Giants, or knocks down children which cannot stand upon their leggs, as if he were braying Zanzumms; which unsheathe a bloody sword against them, which are ready to smile in his face; and stretch out their dismall hands to ruine them, which are ready to stretch out their sporting hands to recreate him; that green fruit must be plucked from the tree, and the spark newly kindled be quenched; that childrens blood must dye the Souldiers Ensigns, and the victorious Pompatick must vaunt himselfe Conqueror of Infants; that he must have such soft flesh to set his rough foot upon, and turning slaughterman he must turn butcher of Chickens; that the City he thinketh doth not echo rightly til it be fill'd with the shrieks of Infants, nor the stone shine bright enough for his barbarous eye, till they they glister with the blood of Infants: A sucker of new-layd Eggs, a drinker of wine in the Must, a feeder upon Gnats, a Caniball of Infants. Is this Chivalry? is this prowess and puissance? What, o blow the Trumpets over slain children? to sing an *Estivision*, a Conqueri-*g* song over massacred Infants? a mighty *Hanibal*! a valiant *Hercules* indeed! glorious Triumphs! and memorable *plees* no doubt! it is pity such a Combatant should not be Crowned at the Olympians games; or such a Souldier should

not

not strive for the Armour of *Agamemnon*. Is it not immortal honour to strik them dead, which could not lift up an hand to fight against them? or to shed the blood of those whose harmless breasts never thought of enmity, and never had will nor skill to shed blood, but only to shed tears? If this were rightly considered, indeed it were a thing rather to be lamented then prided in, and fitter for astonishment then insulting; let Pardals, and Panthers, rather do it, than those which professe morality, or seem to carry an atome of humanity about them: *Hazael* before he had committed the crime, shivered at the sound of it, trembled with horror, that he should be imagined to be such a Monster: What, a Babe-stabber? shall dead children be my victorious wreathes? shall this manly arm of *Hazael*, have the force of it felt in the bowels of Infants? That creature is fitter for the kennel than the Court, or Camp, and miter to walk in a Dog's, than a man's skin. *Is thy servant a Dog, that he should do this thing?* 2 King. 8. 12. 13. Nay, so vile a thing. Vile indeed, baser there cannot be conceived. Whosoever set up such a Scene, these Parts cannot be acted, but they must go under the name of a Tragedy, as the *Caphyenses* who destroyed all the children of *Conallea* in *Arca-dia*; and *Munatius Flaccus*, who slew the Children of *Attegnā* in their Mothers laps, and tost them upon Pikes; and *Numbuzinthis*, who killed children to feed their Parents with them; and *Alexander*, who killed the children of the *Cassians*, as sacrifices to the ghost of *Hephestion*. Take heed of any crying sin, especially of the blood of innocent Infants. Alas, how can these offend you? what, kill persons in a Gallantry? Devils may, Christians should not: No, if any be set upon blood-shed, let them sheathe their swords in the bowels of their enemies, and not gore the streets with the blood of Infants; for these cannot be guilty of grievance, nor offer a distast; destroy them that can discern, but these can discern so little, that they cannot discern between their right hand and their left. *Which cannot discern between their right hand and their left hand.*

*Paulan. in Arcad. Aul. Hirt. de bel. Hesp. Appi. Plut. in Alex.*

Sixthly, This doth shew, That the ground of divine commiseration, is Innocency. He that would be spared, he must be as guiltlesse as the Infant, to discern no more of evil motions, then the child doth discern of the motions of the body, which doth not know when his right hand, or his left hand stirreth. We are wished in Scripture, concerning maliciousness, to be as children; yea, to be as new born babes, except ye be as one of these little ones, ye cannot enter into the Kingdom of heaven. O that we were thus wise, nay, that were thus ignorant, that we did practise as little & discern as little in the matter of sin, as Infants: Oh happy then were

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both our breasts and our brayns, our hearts and our hands, our affection, and our actions: oh glorious thing to come to self-denyal, to stoop beneath our selves, to feel as little man about us, and as much Infant in us, as may be; to act as in our Minority, to live as in the Cradle. Oh when we are too subtil, and sagacious, skilled in all Natures principles, and versed in all her dogmaticall rules, to know how to invent all the mediums, and to set on working all the motions to sin, we are then far from Christians; we must learn to go backward, to lose our experience, to wax a little simple, to have no more wit to apprehend the courses, nor no more memory to imprint the thoughts of sin, than an Infant. Regeneration doth leave as little of the old Man in us as may be, we are become new Creatures, new Infants. Old things are passed away. No longer I live. What else doth mortification, and the crucifying of the flesh signifie? Yes, the Progeny of the spirit hath little of carnal wit, or carnall operation in it. Sure I am, a state of grace doth require an high degree of innocency, that not onely the conformity to sin, but the conscience of sin, Heb. 10. 2. Must be taken out of us. We must cleanse our selves from all filthinesse, 2 Cor. 7. 1. Wash our bodies with pure water, Heb. 10. 22. We must be unspeotted, or not steyns; undefiled, or not scandalls. That is bitter, which is contrary to Sanctimony. A drop of water, if it be infused in a glass of wine, it must lose the old taste: We must besuch strangers to sin, that though formerly we cannot say, we have not known it, yet now we have corrected it: so soon as we have espoused our selves to our heavenly Bridegroom, there must be in us a chastnesse of soul. And oh would to God, that since we arose out of the sleep of sin, that we had washed the filth out of our eyes, that since we were come to Court, that we had left our filthy rayment behind us; that profession had none of our old corruption, or repentance none of our former impurity: if we would be Penitents, we must carry onely the law of sin, and not the love of sin in our members; the lustings of the flesh, and not the fruits of the flesh in our demeanours. We must now have another sap running in our branches, another sign hanging out at our doors; we must be like the winnowed wheat, and the refined gold; than Abraham may take seisin of the promised Land, he must come out of Ur, of the Caldees, that Isaac may live, the Ram must be offered. If we would be accepted, how conversant soever we have been with earthly desires, yet now we must disclaim all commerce with the world; if we would be spared, how skillfull soever we have been in all fleshly designs, yet now we must return to the Infants ignorance, to apprehend little, to know nothing, no not our right hand from our left. Should not I spare Nineveh, that great

*Amarum quod  
sanctitati con-  
trarium Jeron.  
Aqua gutta vina  
infusa à se tota in  
d. ficit, vinique  
sapore et co-  
lorem induit.  
Cyp. Nec vitia  
nesciisse, sed e-  
mendasse. Amb.  
castitas anime.  
Greg.*

City, wherein are more then sixscore thousand persons, which cannot discern between their right hand, and their left hand?

And also much Cattel.

Now let us come to the lesse principall commodities: And also much cattel.

In which there are three things considerable.

1. A gracious enlargement, And also.

2. A strange subject, Cattel.

3. A considerable plenty, Much.

And also.

First, For the gracious enlargement. And also. God had said much before, but he hath not said all; the expression had been large, and yet God is not at his last: if the hard heart of *Jonah* did not yet relent, God will try another softning, he will not keep back an inference, nor lose a motive: no, he hath another clause yet behind, And also. From hence observe, That God will conceal nothing which may tend to the advantage of his Saints. Behold how he loved him, *Joh. 11. 36.* So behold how God doth value these! he doth favour them, and there is no end of his affection; as he hath never looked enough upon them, so he hath never spoken enough for them; they shall have his Narration, and his amplification, his enlargement. As *Elisba* had never said enough in the commendation of *Elisha*, My Father, my Father, the Chariots of Israel, and the Horsemen thereof, *2 King. 2. 12.* So God hath never spoken sufficiently in the defence of his Saints: My Saints, my Saints, the pleasure of my my heart, and the parley of my lips. Oh how plentiful is thy goodnesse which thou hast laid up in store for them which feare thee, *Psal. 31. 19.* So, how plentiful is his patronage? as God reneweth, and giveth more grace, *Jam. 4. 6.* So he pleadeth, and giveth more arguments. He will not onely appeare in the case of the Saints, but he will maintain their cause, *1 King. 8. 45.* never shut up his lips, till he hath convinced, evinced, brought off his Saints clear and innocent; as it is a point of his mercy to take his Saints into his favour, so he accounteth it a point of his honour not to see them foyled: *Job* saith, That his moras had upladden them which were fallen, *Job 4. 4.* So Gods words do uphold the faithfull in their most shaking and tottering condition. *Julius Casar* was very desirous to have condemned *Cn. Dolabella*, but he said that his case was extorted out of his hands by the Oratory of *C. Corra*: so God will so argue for his Saints, that he will wrest them out of the hands

Extorqueri fin  
casum, C. Cor-  
ra patracinio,  
Suet. in J. C. c.



hands of their enemies; God will look over his papers to find out new proofs, he will search all his Records, examine all his evidences, bring in all his witnesses, insist upon all circumstances to acquit the faithful. *Who shall say any thing to the charge of Gods Elect?* If they do, they shall have part of their charge answered, and more added then they can reply to; he will handle every weapon, rather then he will not fight out their safety, he will make all the stars in Heaven to shine, rather than they should want light in their defence: As our Saviour never left writing on the ground, till the accused woman was freed; so God will never leave urging of reasons, till the criminated Saints be absolved. *Lucius Cotta* had his case seven times heard in the Court, and he was not discharged, his Advocate would not give over, but made the eighth motion; and then he was released. So God will go from time to time, and from allegation to allegation, till he hath brought his Clients out of danger. *Simon* the Pharisee bare a great sight to *Mary Magdalen*, he laid a grievous accusation against her, he would fain have had her chidden from Christs back, or warned from the touch of his feet, or shamed before the multitude, or banished the Rooms: hee blushed to see such an one within his doors, hee was ashamed to behold such an impudent person to presse into such a presence, he thought the way of our Saviour to suffer such a sinner to come nigh to him, to stand sobbing in his ears, to let fall her filthy drop-pings upon his feet; Is it for thy honour, on Christ, to permit her in thy company, to admit of any respect from her? she hath a box of ointment indeed, but it is a richer then her skin, sweeter then her self that is precious, but she is odious; that doth smell fragrantly, but she hath an ill stink; she might have kept it to perfume her self for her old lovers, the scent of it doth not well upon my noble guests: I wonder that thou wilt approve of her person, or accept of her present: thy back is the worse for such a Malefactor, thy feet are the worse for such an ointment; what, she stand powring, suppling, washing, wiping, kissing here? No, I defy her, I would draw thee to abhor her: know, who I am, take notice, what she is; I am *Simon* the Pharisee, she is *Mary Magdalen* the sinner; I am thy Feast-maker, I stand upon the honour of my table, we do not use to have such persons present at our Banquets, no, not to look upon us when we are eating; we Pharisees are strict persons, we cannot endure a sinner to be in our sight, much lesse to come within our walls; if thou didst vallow me, as I have honoured thee, thou wouldst have tendered the honour of my calling, and the reverence of my personage, and profession; I am another manner of man then thou dost apprehend,

Cicero pro  
Mur.

hend, and she is another manner of woman, than (so far as I see) thou dost understand; I thought to have learned something of thee, but now I see thou must be instructed by me; I am a Pharisee, but art thou a Prophet? What a Prophet, and no better skill'd in persons? a Prophet, and no more sensible of a sinner? no, either the world is deceived in thee, or thou dost wonderfully mistake thy self; thou bearest a great name, but thou dost not satisfie my expectation; the times cry thee up, but I suspect thee; such a Creature could not but have been instantly discern'd by a Prophet: *If thou wert a Prophet, thou wouldst have known, who it was that touch'd thee.* But perhaps Prophets know not all things; but, when they are told, they will not continue to do those things which are dishonourable to their Mission; therefore I inform thee, and assure thee by the sanctity of a Pharisee, that this woman is a sinner, such an one as shall not come nigh to the back of a Pharisee, nor shall not touch the feet of an holy Pharisee. Well, thus far the Pharisee hath helped the Prophet, shall not the Pharisee, and the Prophet now agree in the same conclusion? yes, as I am a Pharisee, and thou art a Prophet; so let us get the place cleared of this scandalous person: away with her, send her forth, hasten her over the threshold, she is my scorn, and let her be thy execration, even because I am a pure Pharisee, and thou art a reverend Prophet; drive her from thy back, chase her from thy feet, expell her out of the house, let us be quit of *Mary Magdalen*, free of the sinner; or else, as great a Prophet as thou seemest to be; I shall count the Pharisee the wiser, and the holier man; but send away this woman, and the men shall accord well enough; the Pharisee and the Prophet shall never disagree. Well, the businesse is now brought as high, as may be, but the Pharisee must not speak all, the Prophet may have leave to speak for himself. Wilt thou then, oh thou Pharisee seem to inform a Prophet? or judge a Prophet? then thou art a malicious Informer, and an audacious Judge, thou seemest to have told me much, and I tell thee thus much, that I not only know the woman, but I know thee. Thou hast told me what the woman is, but what art thou? what is a Pharisee? he is but a new Sectary; ye are but a branch of *Hillel*, your greatest raise was but from the school of *Jason*, which is not above forty years before me. I tell you, I like none of these new religions, especially not that of the Pharisees. Ye Pharisees are wont to say, that *ye are not as other men are, Extortioners, Adulterers, Unjust*, but ye are all these; I once banished you out of my presence, and I daily pronounce my wo against you; ye say ye are newly dropt out of Heaven, and I say Ye come out of Hell; ye say ye are the only Saints, and I say, Ye are the principall Hypocrites. People are bad enough

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Pharisei, mor-  
tarii.  
Pharisei, im-  
pingentes.

as they are Libertines, but if ye inare them in as Profelytes, they are double wretches, they are twofold more the children of Hell. Indeed ye make pretences of high sanctity, ye go with morters on your heads, as if ye would hide your selves from mens sight; and allow your selves so little of the light of Heaven, that ye are ready to stumble against every stone, and so vail your eyes, as if all the Earth were unclean, and not fit for a Pharisee's sanctified eye to behold, or to grace with a glympse, or a glaunce; but all your religion lyes in your broad Phylacteries, and your washings, and your paying of mint, and aniseed, and Corbanes, and other corrupt Traditions; it is true, ye have preserved scriptures better then other sects amongst you, and ye have some talk of God, and Angells, and the immortality of the Soul, and there are some shews of devotion, and morality (in your prayers, fastings, and Almsdeeds) more conspicuous, than in other distracted professions amongst you; but these are but the shadows of substantiall piety; there is no dead ghost but hath some representations of a true body; yee could never delude the age, and bewitch the world, if ye had not some of these religious impostures; but set aside your holy crafts, and pious frauds, ye are the very Necromancers upon earth; ye are whited Sepulchres full of dead bones, cups clean on the outside, but full of bribery, and excesse within; ye are ravening wolves in the point of justice, ye have a wide swallow, for ye can devour widows houses; ye are mighty precise in a sabbath, but not so in excommunicating out of your Synagogues; very strict in an oath (as not to swear by the gold of the Temple, or the offering) but not so in persecuting, and murdering your brethren; Oh *Simon*, therefore why shouldst thou pride thy self in the name of a Pharisee? I do not hate *Cain*, or *Lamech*, or *Nimrod*, or *Achitophel* worse then a Pharisee, for a Pharisee hath nothing but the key of knowledge in his hand, and *Moses* chair to dignify a learned Rabbi for a pompous seat; but in matters of Gods service, and worship a Pharisee is a meer vain glorious Puffe, he doth all things to make an appearance, and to be seen of men. Thou thinkest that I speak too peremptorily of the Pharisee and that I touch thy Order, and fraternity too boldly, as if I never had the Pharisees spirit in searching; yes, I know a Pharisees conscience, for I know thy thought, for thou didst not speak out, thou didst only speak within thy selfe, that, if I were a Prophet, I should have known who it was that touched me; yet, as close as thou wert, I can tell thee thy secrets, and therefore I can tell thee, that a Pharisee is but a secret Hypocrite. Count me therefore no longer ignorant, no, not concerning this woman, I knew her

her before she set the first step towards me, before she stood at my back, before she gave the first touch to my feet. Thou callest her sinner, and now I see that I am at a Pharisee's Table, for censure must be one Dish at the banquet; if a Pharisee should not be traducing, his tongue would drop out of his head; Is she a sinner? No, she was a sinner, but she is not a sinner, for thou hast seen her tears, didst thou ever shed the like? Oh that thou couldst! but thou canst reproach, thou canst not weep; thou art fuller of scandall than remorse, thou hast sins, and thou art silent and secure, thou dost fancy; she hath sins, and she is contrite, penitent, she doth weep; Oh that thou shouldst think that the sacrifice should not appease, that so many teares should not expiate all her guilts. What, humbled, and yet defiled? a Mourner, and yet a sinner? this is another trick of a Pharisee to revive sins, when they are buried in repentance, still to call sinner, when thou beholdest teares; when will hypocrisie be reconciled to compunction? When shall a sinner, though never so deploring, get his pardon from a Pharisees lips? No, he is still casting the old filth in the face, and presenting the old spots, when he visibly perceives the nitre w<sup>th</sup> hath scoured them out; they which live in all manner of sins, are the most eager censurers of other mens former sins; they never talk of their teares, but their crimes; not of their present reformation, but their precedent exorbitancies, to magnifie themselves, they vilifie others, and to extoll their own seeming virtues, they run descant upon others crucified sins, and this is just the implacable Professor, right the Pharisee. But oh *Simon*, saith Christ, if thou wert any religious person, if thou wert any thing but a Pharisee, thou wouldest shut up thy mouth, or wash it; thou wouldest burn thy black book, keepe it clasped, cast it aside, or rase out all the gilt-marks which thou hast fixed in it. Indeed if this woman had come-in, painted, powdred, curled, or brought her old swarratters at her heeles, thou hadst had just cause so to style her, but when she doth come-in, like one that is a loathing to her selfe, torn in pieces with remorse, tortured with conflicts, full of anguish and agony, skalt in the flames of hell as it were, and pained as much with the sense of sin, as ever she was with the fangs and claws of the seven Devils, which were in her; sobbing, wailing, weeping, as if she would cleave her heart, chink her brest, fret off the skin from her eye-lids with hot and brinish water, not speaking a word, as if the astonishment of sin had strook her dumb, standing at my back, as if she were ashamed to look me in the face, lying grove-long at my feet, as if dejection of spirit had so far abased her, that she thought  
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her selfe fit for nothing but to be trampled upon; yea, kissing my feet, and anointing my feet, as if she would esteeme it an high favour if she might be honoured to lay her penitent lips to my feet, and a pledge of her acceptance, if I will but vouchsafe her ( who hath given me the sweetest odour she is owner of, even her fragrant soul ) to powre a box of costely Spikenard upon my meanest parts, even my feet; I say, if all these things were considered, thou wouldest have another estimation of her, change thy opinion concerning her, give her a better title: She the sinner? no, thou the sinner; not she the sinner, which hath lived so vitiously; but thou the sinner, which dost judge so uncharitably. What dost see? a woman so altered, transformed, which hath blushed out all her shame, and wept out all her filth, and thrust all her sins behind her in standing at my back, and trampled upon all her errors in falling down at my feet, and taken away the sent of all her lusts, by powring out this sweet ointment; shall she still be a blemish, an ignominy, an abomination, a Sinner? Oh it is a miracle I see, for *Balaams Ass* to speak, for a Pharisee to bray out any thing but sinner, they must be your own Proselytes, or else they are no Converts; they must have the benediction of your own Synagogues, or else they have the malediction of your tongues; not this people which know not the Law, but this people which know not your Orders, are cursed; ye unhallow all which have not your consecration, and damn all which are not initiated into salvation by your superstitions and traditions; sharp prickles will never off from the Porcupines back, nor rank venom out of the Vipers jaws, nor the calling of sinner out of the Pharisee's lips. But if thou hadst either judgement, or charity, or piety, thou wouldest leave this Synagogue-barbarism, thou wouldest give over thy Pharisees Dialect. For what canst desire more to make a child of *Abraham*, then such fruits? so many tears, so much humility, so much abnegation and renunciation, terrour, consternation, prostration, do not these discover a true mortified spirit? amongst all the Proselytes and Rabbies, didst ever see such a compleat Convert? speak no more of her crimes therefore, lest thou dost disparage thy judgement; mention not againe any of her former guilts, least thou dost forfeit thy conscience. She is not *Mary Magdalen* the sinner, but *Mary Magdalen* the penitent; not *Mary Magdalen* the sinner, but *Mary Magdalen* the Saint; yea, a famous, splendid, eminent, glorious Saint; thou maist be *St Simon* in the synagogue, but she is *St Mary Magdalen* at my back, and my feet. Look upon her, observe her, admire her; here are many persons, but who so worthy? here are many guests, but who so conspicu-

spicuous? If thou wert any thing but a Pharisee, it would be a pleasure to thee, to behold her, yea a trance, a ravishment, to fix thine eye upon her, every cast of her countenance is regenerations every part about her, and posture which doth come from her, doth speak heaven: she is the honour of the meeting, the ornament of the feast, neither I thou, nor thy Table-chere, nor thy guests, do so much affect me as the sight of this matchlesse Convert; No, I am now welcomed, *Mary Magdalen* hath given me the entertainment. I had but one invitement, but I meet with a double feast: the Pharisee hath feasted me, the Penitent hath feasted me, which shall go for the banquet? thou hast been at great charge, *Mary Magdalen* doth serve up all her dishes in her eyes; thou wouldest think much, that a few dumb gestures, warm drops of a womans distilling, and a little box of Spikenard should be preferred before thy sumptuous fare; I know that all this thinking, and speaking in thy selfe, and hard censure against the sinner, is that thy provision, or thy piety, might be most prized. A Pharisee doth love to appropriate all to himseife, to engross reputation, to monopolize praise, his person must have the vogue, and his actions the cry; he must be looked upon with a distinguishing eye, and spoken of with a discriminating tongue, no wares must be of prize, when he doth open his pack, nor no instrument make good musick, when his Cornet doth blow, or his Cymball doth tinkle; no, he must be the man of fame, the man alone. Therefore the great question now will be, which way the scales of the ballance will bend, who shall be adjudged to have most graynes of reputation; that doubt will soon be resolved, if every thing be measured and poyised according to the weights of affection: Who then hath loved me most? *Simon*, or *Mary Magdalen*? The resolution of this doubt must be determined by the superiority of respect; the most affectionate person, must be the most endeared person. Let *Simon* and *Mary Magdalen* therefore lay down both their hearts, & where the greatest love doth glow, let there the greatest honour be fixed. *Simon*, thou dost love me; thy envitement, thy entertainment doth shew it; but there is more then a matter of delicacies to be considered, there is a thing called pardon to be regarded: pardon, and provision, favour, and a feast; now in respect of pardon, and favour, in what breast doth the greatest engagement lay? alas, *Simon*, thou art a Pharisee, and according to thy principles, thou art no very criminall person; a Pharisee is high in his own justification, he must not be called sinner, or the sinner; no, a sinner in the inferiour rank, some peccadilloes he may have, but his sins must not be too grievous, or too numerous;

the Synagogue plaister hath cured him of Ulcers, or howsoever of a Leprosie, which doth spread all over the body; he hath washed too often to have any great filth stick upon him, monstrous, and many sins must not be laid to his charge, for this were to scandal his profession, to pollute, and deturpate the holy Pharisee: thou wouldst think much, *Simon*, that it should be said, that thou wert much in the Creditors Books, that one should aggravate thy debts, and affirm that thou didst ow fifty pence, that thou wert guilty of fifty sinnes. *The sound need not the Physitian*, and he which is even disingaged, doth think that he is not obliged to the mercy of any Creditor. This then is thy accompt, thus thou dost daily cast up thy Bonds, and Bills; alas thine are but petty sums, scarce worth a Creditors courtesie, forbearance, or rasing out of his Debt-book; thou canst either pay them when thou wilt, or it is hardly worth thanks to have them forgiven; therefore whereas in thine own opinion, thy owings are so small, thou canst never think thy selfe much bounden to me, to remit what I might exact with rigour. But here is one plunged in debt, and overwhelmed with the thought of her excessive payments; she oweth, for thy fifty, five hundred pence, and she feareth the Serjeants, and doth presage nothing but perpetuall imprisonment, therefore she standeth at my back as a distracted person, and doth fall down at my feet as if she were utterly ruined if I be extream: seeing then she hath such a sense of her arrearages, and that she is at her wits end, what shall become of her if I should severely prosecute her, she is the party that will most bow, and stoop before a mercifull Creditor: Thou canst say, that if there be two Debtors, and the one be forgiven 50, and the other 500 pence, that that party will love most, to whom is most forgiven; then why should not I pronounce, that *Mary Magdalen* will have the most fervency kindled in her breast towards me? Yes, in respect of thy sparkes, she will have flames, so that in the point of pardon and favour, she doth far exceed thee, and not so likewise in the point of provision, and the feast? Yes, I might object that she came of her own accord: thou hadst some motives she for favour, thou for fame; she to serve me, thou to observe me; she to be acquitted by me, thou to be acquainted with me, she to seek reconciliation, thou to seek resolutions; she for gracious answers, thou for difficult questions; she to satisfie conscience, thou to satisfie curiosity; she as a sinner, thou as a Pharisee; she to give me spirituall sustenance, thou to give me natural; she to satiate me with tears, thou with juncates; she to refresh my desire, thou my appetite; she to feast

feast my soule, thou my body: in these respects *Mary Magdalen* hath the precedency, the sinners banquet doth excell the Pharisee, she hath the best Cook-room, and may carry it at the Supernaturall dresser. But to let passe these things, and to come to those accidents, contingencies, and coincident things which have happened at the banquet; thou hast feasted me in state, she in humility; thou in pompe, she in dejection; thou like a worthy, she like a wretch; thou like a Pharisee, she like a sinner, she hath given me more then thou didst bestow upon me, for since I entred into thy house, thou gavest me no water for my feet, but she hath fetched water out of a new spring, she hath washed my feet with her teares, and she hath been more compleat in her provision, for thou allowedst me nothing to dry and clean my feet, but she hath brought a towel along with her, the strangest and finest that ever touched flesh, she hath wiped my feet with the hairs of her head: she hath been more debonaire then thou, thou didst entertain me onely with a few false looks, thou wert too haughty to be too familiar, but she hath made me the better man, used me like a Lord, honouring the meanest part about me: Thou gavest me no kiss, but she hath not ceased to kisse my feet. She hath made me to smell in the room, but what perfumes didst thou bestow upon me? no, nourishment was enough for me from thee, but ointments thou thoughtest were too chargeable: My head with oyl thou didst not anoint, but this woman hath anointed my feet with ointment. What now then thinkest thou of thy selfe? what thinkest thou of this woman? thou hast been looking on her a great while, hast thou eyed her rightly? No, I doubt thou hast beheld her all this while with the Pharisee's eye. For feare therefore that thou shouldest wrong her with thine eye, though she hath all this while stood at my back, yet I will now turn my face upon her, take a sight of her: yea, I look, and look thou again, take a better view of her. Seest thou this woman? this woman? this rare, precious, peerlesse woman? thou lookest for high praise for thy entertainment, and I praise thee, but thou must not except equall thanks, or honour with this woman: no, thou hast spread thy Table, but *Mary Magdalen* is the Feast-maker. Her water, and napkin and kisse, and ointment, far exceed the variety of Dishes which thou hast prepared. So that the Penitent with Christ, doth carry the credit from the Precisian: *Mary Magdalen* hath more commendation from the Saviours lips, then the Pharisee; and the Pharisee it seemeth thought so: for as a man convinced, after Christ had expressed the inequality, he doth make no replication. The Pharisee is silenced, and now our Saviour doth continue his discourse, he doth leave the Pharisee, and enter into parley with the woman: yea, where-



as we do not find that he justified the Pharisee, but doth leave him to his Synagogue balsomes: this woman hath what she doth come for, she is paid for her water, and napkin, and kisse, and oyntment. Woman stand up, stand forth, thou hast given me water, and I rinse thee; thou hast wiped me, and I sponge thee; thou hast kissed my feet, and I set my Saviours lips to thy soul; thou hast annointed me, and I perfume thy spirit, thou camest a sinner, but I will not send thee away a sinner: no, thou hast seen thy last minutes of a sinner. *Thy sins are forgiven, Luk. 7. 48.* And whereas there are new murmurers arise, that after the Pharisee hath left muttering inwardly, there are others that say in themselves, a cayilling generation, which had learned their spirit of contradiction from their old opposing Master; that when he had laid down his weapons, they renew the assault, being loath that the woman should go away without her old name, the Sinner; traducing Christ, that he should dare to absolve her. For they that sat at meat with him, began to say within themselves, *who is this, that forgiveth sins also? v. 49.* That the woman might not be troubled with this interposition and alteration, Christ doth renew his authorizing grant, putting another seal to the pardon. For he said to the woman, *Thy faith hath saved thee, go in peace, v. 50.* So that the woman now is cleared and discharged, forgiven and saved: Oh gracious Saviour! oh blessed *Mary Magdalen!* All this long discourse have I used, that by one full instance ye might see, when God is pleased to shew mercy, he will find out all the incentives that may conduce to compassion, a here ye see, that God omitteth nothing that might bring off this penitent creature with honour; there is not one y an assertion that she was worthy, but here is a dissection, a large dispute about it, Christ hath a gradation of arguments for her. And is it not so here in my Text? Yes, there was a discussion, and an enforcement, that *Nineveh* was to be spared, because it was a City, a great City, that great City, and that great City which hath things of price in it, persons, and their multitudes, and surplussage mentioned, that they had sixscore thousand and more; and their disabilities, that they cannot; and in a thing of the highest consequence, that they cannot discern; and not for intricate things, but for common, triviall things, they cannot discern between their right hand and their left; and, lest all this should be too little, that the sparing grace should not be condescended to; God, if he hath not said enough, he will say more, adds to the affirmation confirmation, and to the enforcement an enlargement. *And also, Should not I spare Nineveh that great City, wherein are more than sixscore thousand persons, which cannot discern*

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cern between their right hand, and their left hand. And  
also.

Application.

First, this doth serve to shew the benefit of a divine ingratiating. Since thou wert pretious in my sight, thou wert honourable. *Es. 43. 4.* so honourable, that God will be a restless Advocate for his Saints. *I will never leave thee, nor forsake thee.* Not only look upon his Saints, but stand by them; not onely assist them at the first, or for once, but never take off his helping hand, till he hath brought his work to perfection. *He will contend with the whole Earth for them,* now a contention ye know is not quickly at an end, no, there is a long debate before a businesse can be stated; so God will weary the quarrelling world, and make men desist from opposing, and molesting, before he will give over answering, and confuting. As in prosperity, there shall be a succession of blessings; *The Plowman shall overtake the Reaper, and the treader of grapes, him that soweth seed. Amos 9. 13.* So in protection there shall be a continuation, concomitation, &c. connexion of arguments, reason upon reason, multiplicity of proofes, God will be at the first entring of the suit, and the last hearing in the Court, a faithfull Solicitor, which will never desert his Client, till the sentence be past, or the decree gotten. *Julius Cesar* having undertaken the defence of noble *Masynthia*, he did not onely argue the cause for him against King *Hiempsa*, and roughly oppose his Son *Juba* afterwards; and a third time take him out of the hands of a Provinciate, who would have carried him away by force; but at the expiration of his Pretorship, being commanded to go into *Spain*, he carried the records of the Court, and the Rods of the Li-  
bours along with him in his littour, that *Masynthia* might not be summoned, or proceeded against til his coming back, and at his return most honourably got him cleared. So God where he is interessed in a case, he will go through all emergencies, till he hath brought every thing to an happy close. The Augures in *Rome* having a mind to the house of *Claudius Centumalus*, they prosecuted him in the Court, that he might be constrained to pluck down his house, because it was built so high, that it hindered their sight, from observing the flight of the southsaying birds. *Cato* observing the spight and covetousnesse of the Augurs, perceiving that the man must either give them the house, or pull it down, he undertook the defence of *Centumalus*, and got the house to be measured; and

Sueton.

Valer. Max.

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Diod Sicu-  
lus.

though it was manifested that the offence was in all probability causelesse, yet the South-sayers being of a troublesome spirit, and uncessant in the quarrell, he wished *Centumalus* to sell his house to *Calphurnius*, and to convey himself into some Forraign Province; the counsell being embraced, and the bargain made, *Calphurnius*, was no sooner entred into his Possession, but they were as much enraged against him, and renewed the suit, saying, that the house was forfeit to them, because he had bought it of *Centumalus* without their consents, they having their exception recorded in Court against inconvenience: *Gato* answered, that their plea had been good, if they had proclaimed their exception in the City, or signified it in a legall way to *Calphurnius* before the house was bought; but both these sayling, the bargain was justifiable, so at last he got both Man, and case discharged. In like manner, if one thing will not help the Saints, another shall, God hath variety of relieves to aid the innocent. When *Themistocles* the Græcian was in the Army of *Xerxes* the Persian King; *Manda-ne* his kinswoman came and besought him, that he would now be revenged of *Themistocles* (whom he had in his hands) for killing her two Sons at the Battle of *Salamine*; *Xerxes* dearly loving his kinswoman, but infinitely pitying the case of *Themistocles*, told her, that a businesse of that consequence ought not to be done in a passion, but upon mature deliberation; therefore he wished her to forbear a while, and afterwards to attend upon him, and she should have his resolution; she failed not to repair to him, and vehemently pressed home her suit; *Xerxes* told her, that her bitternesse was such for the present, that she was not fit to be heard, but let her come with a more calm spirit, and he would take her request into consideration, and so he dismissed her the second time; she made her third addresse, and then *Xerxes* told her, that *Themistocles* was not taken as a Captive, for then at her request he would have executed him, but he came to him upon safe conduct, &c it stood not with his honour to murder him, whom he had taken upon him to preserve; *Manda-ne*, not satisfied with this, cried out that her Children were dead, and there was the person that slew them, therefore he did her not right, if he were not destroyed with them. The Prince being perplexed with the impatience of the woman, turned her over to his Councell, saying, that whatsoever they determined, he would stand to. She applieth her self to the Councell, they set a long day for the time of hearing, till *Themistocles* might learn the Persian tongue, when pleading for himself he was fairly acquitted. So God will weary the Saints enemies with rediounesse, and as often as they renew their motions, he will have

have new answers for them; and never cease till he hath freed them with honour. The wicked may be violent at first, but God will hold them so long in debate, that at last their edge will be dulled, as it was said of *Lucius Cnassus* when he accused *Marcellus* that he was sharp in debate, but light in the scales. Why then are we dismayed that Gods first argument doth not take, if God hath not yet disputed us out of danger, hath he no more disceptations behind? yes, if a Syllogisme in Mode, and Figure will not do it, or a short Enthymem, God will bring an Induction, or a Sorites, or a *Baum*, that he will enforce the Adversary. God will use all his demonstrative reasons, and search all his Topical heads, that he may be Victour for his Saints. Therefore if one thing hath not done it, another thing may. Is God scantied in reasonings? No, *Chrysippus* himself was never so well provided. When he hath alledged many things here, he hath an enlargement still in store. And also.

*Impetu gravis,  
exim levis.  
Val. Max*

Secondly, this doth serve to daunt the Polititian: he doth carry it high, and soars in the admiration of his contriving brain; as if *Nestor* were not his match, nor *Ulysses* his equal; no, with the Prince of *Tyras*, he thinketh he is wiser then *Daniel*. *Ezech. 28. 3.* the great *Apollo* of the age, oh how is he enamoured upon his projects, and idolising his designs? In this thing I am prevalent, in that thing I am successfull, What cannot I do by my ingenious, and artificiall head? here lies the maze of inventions; the Labyrinth of devices, I have all the Sages in my brest, I carry a Senate house about me; I have the magnetick vertue of consultation, yea, the very bowl-tick Elixir; people do not know what a spawn of choise maxims are conceived in this belly, what a covey of rare disquisitions can fly out of this brain. How many jewells are in this Cabinet? how many stars do there shine in this firmament? I can speak like a Prophet, and interpret like an Angel; every point of the wind may be found out, but not of the gales of my resolutions; people may take the height of the stars, but there is no *Jacobs* staffe, nor *Astrolabe* can take the altitude of my sublime conceptions; I leave no foot-prints of my intentions for men to discern; no, the Age is at a losse, and hunt dry foot to think to find out me in my form, or to follow me in my leaps, and various jumps, races, and traces. Ay but take heed, that all this be for just ends, for the happinesse of the Church, and the glory of God. *Procure things honest in the sight of all men. Rom. 12. 17. Deliver a City by thy wisdom. Eccles. 9. 15.* with *Bezaleel* and *Aboliab*, build a Tabernacle by thy wisdom, or like *Joseph*, sustain a Kingdom by thy wisdom, or like *Solomon*, pronounce some astonishable judgements in an intricate thing, that

*Magnus Apollo.*



Ingenium male  
habitat.  
Sueton.

Herod. l. 3.

Bruton. l. 2.  
c. 27.

Sabellic. l. 3.  
c. 4.

Valdisimorum  
populorum arbi-  
ter, & victor  
Africae existe-  
ret. Valer Max-  
imus. l. 6. c. 1.

that all the earth may ring of it; if thou hast wisdom, let it be the wisdom which descends from above, Jam. 3. 17. Be wise concerning that which is good, and simple concerning that which is evil, Rom. 16. 19. For if there a good wit in a bad skull, as it was said of Galba, If thou hast a serpentine wisdom, not for dove-like, but serpentine ends; if it be, with Asalon, to set up a Pillar of thine own vain-glory; or, with Nimrod, to build a tower against heaven; with the Midianites, to vex men with thy wiles; or with Jezabel, to contrive how to get Naboths Vineyard, and Naboths head; if thou dost study scripture, to know how to evacuate Gods Law, and strive for a fill in the greatest secrets of Faith, that thou maist the better understand to subvert Christianity; if with the Gibeonites, thou dost endeavour onely to work wisely, Jos. 9. 4. or with Jonadab, To be a very subtil man, 2 Sam, 13. 3. To be cunning how to lay snares, and to frame instruments of cruelty; and to fill a quiver full of deadly arrowes, to make the people sigh, and the Prophets go in sackcloth, this knowledge of thine will be fatal; invention is good, but circumvention base; wisdom is commendable, but craft abominable. How many abusing their wisdom, have at last foundred in the height of honour. Polycrates who was so rich, that his wealth was turned into a proverb, and so wise, that not onely Samos where he lived, but Lydia and Jonia, and all Regions round about him were filled with the fame of his excellent parts, yet falling into horrid practises, craftily circumventing them whom he spighted, and subtilly plotting the destruction of his supposed enemies, he was at last taken by Orates the Praefect of Darius, and crucified upon the top of mount Micala. Cyrus, who was so wise a Prince, that Xenophon wrote the pattern of an absolute Prince by his example, yet being puffed up with prosperous successes, waxing envious and cruell to all his neighbours, he was at last taken by Tomyris, and had his head strook off, and thrown into a bowl of his own blood. Dionysius, who had Plato for his School-master, and was highly magnified for curiolity of learning, but degenerating afterwards into a Tyrant, as to fettering of men in prison, and chopping off their heads (after his hundred thousand men, which he had at his command) was taken by Ictes and Timoleon, and banished to Corinth, where he kept a School (as some say) and saw the deaths of his own sons, and the deflouring of his daughters. Sphax, King of the Marusians, who was so wise, that he was called the Arbitrator of all Nations, and so fortunate, that he was called Conqueror of Conquests, yet proving boysterous and barbarous, he was taken by Lelius, and led in a chain to Scipio. Nero the wise, who for  
five

five yeares was the Mirrour of prudent Princes, yet afterwards proving *Nero*, that his name to this day, for all manner of heard and unheard-of cruelties, is a fright and prodigie; how at last did he fly out of Rome, lurk in a Cave, drink puddle water out of the hollow of his hand, as out of a golden Goblet, and dye upon the point of his own weapon? I could tell you the like of *Lyfimachus* the politick, *Murziphe* the sagacious, *Haquine*, *Hiarnus*, *Regnerus*, all which using wit, but for a Vulture, or Blood-hound, how did it prove pernicious to them? therefore there is no saying, My feat inventions have taken at this time, therefore they shall alwaies: no, this curious clock may be out of tune, this deep sounding Bell may crack in the midst, the wife (as *Job* saith) may be taken in their craftinesse; thou hast reasoned well for a time, but thy judgement may fail thee; the wit that hath not the sap of divine obedience running in it, will at last wither at the root. *It is hard for thee to kick against the pricks*, so it is hard for thee to syllogise against Gods lawes: how many of these nimble Logicians have been found out at last to be but meer sophisters; and their fallacies being discovered, how have they been ever after non-plussed? Oh God is a fore disputant, though he hath not yet confuted, or convinced thee, yet he will have another argument, the last argument: How many are there whom he could not for a while dispute into reason, yet in conclusion, he disputed them into ruine; he disputed *Nebuchadnezzar* into a Forrest, *Pharaoh* into the bottom of the Sea; *Haman* unto a Gibbet, and *Achitophel* himself to be his own Executioner. *Be wise, O ye Kings, be learned ye that are Judges of the earth, serve the Lord in fear*. Without this feare of God, all your wisdom and learning is but a kind of familiar spirit, or subtile Devill to reveal strange things to you for a time, and at last to be paid dearly for these Magicall principles. Oh therefore if thy eye offend thee pluck it out: if thou dost find thy wisdom to be carnall renounce it, it will never do thee service at last; thou wilt curse the time that ever thou hast been led along so many yeares, by such an ominous Counsailler. Hast any hopes to end Victor? no, thou seest what a terrible opponent thou hast. Thou maist seem to have had the better of God Almighty for a long space, he hath disputed against thee, and by finenesse of wit, or a subtile distinction, thou maist take away the force of his argument: he may have given thee warnings, & thou hast neglected them, he may have sent many motions to thy conscience, and thou hast quenched them; he may inflict many judgements upon thee, and thou hast contemned them; but hath God no more arguments yet to use? Yes, he hath, *pleasure in unrighteousnesse*.

Sutton.

hardnesse of hearts, confusion, everlasting damnation; yet to urge thee with: either on earth, or in hell, God will have the upper hand. When thou thinkest God hath spoken all, yet he hath more to say, as here, he had used many reasons to Jonas, and he is able to make an addition, an enlargement, And also.

Thirdly, This doth shew, That God is most passionate for mercy; ye never find that God doth argue for justice, as here he doth plead for mercy: no, he will reason, and enlarge for mercy. *Mercy pleaseth him*, he doth bear the name of it, and it is his delight. God hath many attributes, but *mercy* holdeth the Scepter. *God is the God of my mercy*, Psal. 59. 17. *What is this, God of my mercy?* Namely, *whatsoever I am, I am of mercy*, for *what hast made me that I should be*, but thou hast not made me that I should be good: no, this doth come from mercy, so that mercy is above all the Creation. How is God desirous to shew mercy? how is he angry when he cannot shew mercy? *He cometh leaping over the mountains*, Cant. 2. 8. when he should shew mercy, *Currit dum succurrit*, He doth run that he might relieve, but he doth make no such hast when he should execute judgement; no, what a going down, and examining, parlying, and expostulating is there, before he will powre vengeance upon Sodom it self. *He hath set his bow in the clouds*. It is not said, he hath set his arrow in the clouds, no, his bow without an arrow, as if God must be forced beyond his Covenant, when he doth let fly an arrow to stick in the breist of a sinfull person, or a sinfull Nation. He cannot deny himself, there is meant, by himself, his mercy; yet (as one well observeth) it is not said, he cannot deny his mercy, but he cannot deny himselfe, because his mercy is himselfe; it is so himselfe, that when justice is mentioned in scripture, mercy is doubled. *The Lord is merciful and righteous*, yea, our God is mercifull; as if mercy were a Counter-guard, on this side, and on that, before and behind to justice. Oh then that mercy is thus dear unto God, and not so precious unto us; that we desire any thing in God rather then his mercy; we would have his wisdom perhaps, or his power; and if we could, his glory, and eternity, but we care not for his mercy. What affections do these glow in us towards mercy? what motions have we made for mercy? what preparations are we qualified with for entertainment of mercy? no, this Mannah, this Angels food is light bread in our esteems, we will not step out of our Tents to gather a garner full of it. *People refuse the waters of Shiloah which run softly*, Esa. 8. 6. But oh beloved, let us desire to enjoy from God that which is most divine, that which is the most principall efflux of his everlasting essence, and is not mercy most eminent in God? yes,

it

*Miseri cordia  
sceptrum tenet  
Fasciculus  
Temp. p. 2.  
Quid est miseri-  
cordia mea?  
Totum quicquid  
sum, de miseri-  
cordia tua sum.  
Fecisti me ut  
sim, sed non fe-  
cisti me ut bonus  
sim. Aug. Con-  
cion. 2. in Ps.  
59.*

*Non dixit, Po-  
nam sagittam in  
nubibus, sed ar-  
cum. Amb. l.  
de Noab. et  
arca. c. 17.  
Player. Conci-  
on. ad Cler. post  
peccatum, in ver-  
bum, Sufficit.*

PL 116. 5.

it is the bosom, and bowels of God. How excellent mercy is in Gods esteem, ye may find here in my Text, he hath never done reasoning, and pleading to be a sparing God; he hath argument, and enlargement for it. And also.

Fourthly, this doth serve to shew, that one of the most incorrigible sins is envy, for Jonah is spightfull, and with what a difficulty doth God reclaim him? he is enforced to use argument upon argument, and at last to put in an enlargement.

And also, Anger is cruell, and wrath is raging, but who can stand before envy? Prov. 27. 4. the Devill is called, *The envious*. No marvel our Saviour gave his new commandments for love, and his last legacy for peace, for mans heart is inclined to any thing, rather then to love, and peace, malice, and pertinacy, envy and obstinacy usually go together: the envious heart of Esau against Jacob, of Saul against David, of the Jews against the Gentiles do hardly come down; yea, next to originall sin, this

sin is propagated, it doth run in a blood, it is *crimen*, & *peccatum patris*, the sinne as well as the seed of the birth, the child doth partake of the Parents envy, as well as his name, or nature, it is *ex traduce*, it is hereditary, howsoever, a pernicious sin it is, and very permanent; fires may be quenched, and diseases may be cured, but many engines must work to put out this flame, and the skilfullest Physicians administer to purpose to remove this malady. Envy is a kind of displeasure *intraffabile*, and almost insuperable. As Jano said against Hercules, so do too many pronounce against their enemies, *Hatreds shall not thus depart, an enraged spirit shall drive on living distasts, and cruell spirits (all peace laid aside) shall wage everlasting wars.* Dogs with asage will grow gentle, and Lions with obscurance waxe tractable, but the envious with courtesies remain savage. Take heed therefore how thou dost strike fire into his tinder, how this leaven doth spread in the lump, how this root of bitterness doth come to spread in thy affections, for if thou beest envious, thou art even inexorable; how must thou be waited upon, and worshipped? how many motions must be made? how many meetings must be set? how many meek men must be troubled about one stubborn man? how many wise men about one mad man, before a difference can be compromised, or a displeasure forsooth perhaps not worth a flies spleen, or a dogs anger, can be taken out of thy festered heart? Thou maist see it here in my Text; how is God molested here with froward Jonah? his spleenative Prophet? he had conceived a spight against Nineveh, and what a pleading must there be to bring him into his right temper again? there must be an amplifying of reasons, *terque, quaterque*, three, and four times to be persuaded will not serve the turn; no, God must presse many par-

*Invidia genus est inimicitia intraffabile quidem, atque admodum insuperabile. Bal. serm. in Invidiam.*

*Non sic abidunt odia, ut vacet ager violentus iras animas, et servus dolor aeterna bella pace sublati geret. Sen. in Hete. Fur. Canes educatione mansuescunt, Leonis obsequio tractabiles fiunt, Invidi tantum officiis agrestiores evadunt Bal. ser. de Invidia.*



ticalars, and after a multitude of arguments, he must bring in an enlargement, *And also. Should not I spare Nineveh that great City, wherein are more then sixscore thousand persons, which cannot discern between their right hand, and their left hand. And also.*

### Cattle.

2. Now let us come to the strange Subject, *Cattle*. A strange Subject indeed; for, *Nunquid de bobus cura est Deo?* *Haib God care of Oxen?* So, are Cattle a fit Subject for the onely wise God to discourse of? yes, he gave them life, and the lives of them are tender to him. From hence observe, *that God is compassionate to the very beasts.* His providence doth reach to the very brutish Creatures. *All the beasts of the Forrests are mine.* Mine by soveraign ty, and sustentation; they are a part of my glory, and honour, therefore under my care, and custody; they had their distinct Creation, for, God saith, *Let the earth bring forth the living Creature, Cattle, creeping things, and the Beast after his kind.* Gen. 1. 24. as if the earth were not compleat without this furniture. Sure I am, they were snatched by God out of the generall deluge, and put into the Ark as a speciall treasure. Gen. 7. 2. and when they came out of the Ark God entred into a Covenant with them, for, *This is the token of the Covenant which I make between me, and you, and every living Creature.* Gen. 9. 10. Solomon amongst his blessings doth reckon, not only that he had made him great works, and built Princely houses, that he had silver, and gold, and the peculiar treasure of Kings, that he had Vineyards, and Orchards, Men-fingers, and Women-fingers; but that he had possession of great and small Cattle. Ec. 2. 7. David doth describe it as an high perfection of a flourishing Kingdom, not onely that the garners are full affording all manner of store, but that the Sheep bring forth thousands, and ten thousands in the steeles, and that the Oxen are strong to labour. Psal. 144. 13, 14. Moses would not leave an hoof in Egypt, and wherefore? but to shew, that these hoofed creatures were worthy the carrying along with them. It is an heavy punishment when a judgement doth light upon the Cattle, the murrain of Beasts was one of the plagues of Egypt. And find wee not a sad grone throughout all the Scripture, when this heavy accident doth happen? yes, *How do the Beasts grone? the herds of the Cattle are perplexed, the flocks of Sheep are made desolate.* Joel 1. 18. *Where is thy Flock, thy beautiful Flock?* Jer. 13. 20. Doth not Amos join the death of Beasts with the destruction of men? yes, *Your young men have*

slain with the sword, and taken away your horses. Amos 4. 11. God doth threaten this, as one way, by which he will be avenged upon a disobedient people, that they shall be cursed in the increase of their Kine, and the Flocks of their Sheep, Dent. 28. 18. This was that, which made Habbacucks belly to tremble, his lips to quiver, and rottenesse to enter into his bones, that the Flocks should be cut off from the Fold, and there should be no Heards in the Stalls. Habbacuck 3. 17. Without Cattle the whole earth doth languish, and a great part of mans Dominion is diminished, the prejudices are many if beasts be wanting. A man can not march into the field without them, for *An horse is prepared for Battle.* Prov. 21. 31. there would be a thin table without them, for, *if all the labour of man be for his mouth,* Ecclef. 6. 7. without these he cannot eat of the fat. Nehem. 8. 10. a man can scarce cloth himself without these, for, from these cometh the goodly rayment. Gen. 27. 15. and the Family clad in skarlet. Prov. 31. 21. our shops can scarce be well furnished without them, Ivory, Furs, Masks, Sables, healing-horns, Bezar-stones, &c. come not these from Beasts? Besides are they not goodly to look upon? yes, a pleasing sight it is to behold the burthen-bearing Camel, the swift-paced Dromedary, the scaled Rhinoeros, and in a word the Princely Lion; therefore if a man consider his honour in the field, his sustenance at the Table, the bravery of his back, the benefit of his Merchandise, or but merely his pleasure and delight, he must say, that of Gods blessings the beasts have a parts, and that God doth stretch out a providentiall hand to beasts for the comfort of man, yea, whether they be tame, or wild, they are highly beneficiall to man. Why did Aristotle, Elian, C. Plinius, Albertus Magnus, Michael Herrus, Gesner with many others, write such large and learned Treatises of Beasts, if to men they were not very usefull? Did not the Patriarks wealth chiefly lie in Beasts? and was not Cissams of Cous famous far and nigh for his riches in Cattle? Did not money of old carry this stamp upon it, as if in Cattle men imagined the greatest treasure of the earth to consist? Did not Tullus Hostilius, as Valerius Maximus saith, and Maximinius the elder as Capitolinus writeth; and Caraloman as Velaterran reporteth; come to the height of preferment by having their first raise by the increase of Cattle? Why are Jasons golden Fleece, the Cornucopia, the plenty of the Iorne which the Naiades so decked with flowers, and Trojans great horse, so wondered at then over all the world, to this day so famous; but that people in generall conceived that in these Beasts there was a great deal of profit, and advantage? have not the noblest presents been usually rendered in Beasts? Yes, Cornelius Cossus gave to P. Decius the Tribune, an hundred Bullocks with

Beneficiorum  
Dei animalia  
etiam habent  
partem. Aug.  
de quant. ani-  
ma.  
Animantia fecit  
Deus propter  
hominem--- ani-  
malibus mini-  
strat propter ho-  
minem. Chry-  
sost. Hom. 28.  
in Gen.  
Domestica, &  
sylvestria ani-  
malia homini  
benefica. Pla-  
to. In Polit.  
Cissamum Coum  
supra modum  
pecuariis gre-  
gibus abunde  
fuisse divitem.  
Zenod. Pecunia  
a pecude.  
Sabellic. l. 3.  
Ænead. 4.

M m m m

one

Saxo Gram.  
l. 13.

Calepin.

one white one having the hornes tipped with gold, as a gratification for defending the Romane Army from the *Sabines*; and *Canutus* sent as a testimony of his royall respect, a goodly horse shod with gold to *Lotharius* the Emperour. Amongst the Heathens was *Neptunes* threeforked Mace, or *Apollo's* Harp more famous then *Pans* sevenbranched Pipe? No, he was called *Pan*, because in looking to Cattle, people held that he conveyed all the manner of blessings to the world. Seeing then by the light of the Scripture, and the light of nature, by our pastures, and our stables, by our markets, and our shops, by our bargains and our backs, by the tast of our mouths, and the pleasure of our eyes, in sitting at home or travelling abroad, in war and in peace, beasts are so commodious, and beneficiall; no marvail if God put in as an additionall motive to preserve this City for Beasts; that he would spare *Nineveh* amongst the rest of the impulsive reasons, even for the Cattle, for so is it here urged. *Should not I spare Nineveh that great City, wherein are more then sixscore thousand persons, which cannot discern between their right hand, and their left hand; and also Cattle.*

### Application.

Plur. in Artax.

Sigebert.  
Conjugati pro-  
jumentis  
homines currus  
trahant. Bon-  
fin. l. 6. Decad.  
12.

Diod. Sic. l. 17.  
Pausan. in Ar-  
chad.

First, this doth serve to shew that we should honour God in our blessing of Cattle? For should not we spy, that which God doth spare? and prize, that which God doth preserve? Yes, if our land were so bared of Cattle, that we should need to have a present sent us of them to store our Country, as *Artaxerxes* gave to *Timagoras* the Athenian Embassadour fourscore Kine to replenish his Country, that the people might have milk enough; or our tame beasts forsook our pastures, and ran into the woods, and the wild beasts forsook the Forrests, and came running into the streets, as they did in *Germany* in the year 1086. or that men were enforced to draw in Trace to plow our lands, or to be yoked in Carts to carry up and down our commodities, as it happened in those dismall civill wars under *Uladissans* the third King of *Hungary*; we would then think Cattle a rich Possession. *Alexander* was so touched with the losse of a few Horse, which the *Mardi* took away from him in the Reere of his Army, as he marched into *India*, that he threatned to burne downe their Woods, destroy their Country, and to kill them to a man, if they were not restored. *Ulysses* when hee had lost a few mares, fought all *Greece* to regain, and when he had found them, built a temple to *Diana* for them; the service-

serviceable beast was so precious to ancient times, that they knew not how to give honour sufficient to it: *Solon* commanded all the people to sacrifice to the Gods for the use of the Ox, and made it as capitall a crime for any man to kill a bullock, as to slay a man. Oh then that we see not Gods bounty in the benefit of the creature, that we cannot apprehend blessings, when they are scattered before us, that we passe by the beast, and look not up to the Creator; that we make use of the beasts, and do not magnifie providence: yes, let us not visit our stables without a meditation, nor walk out into the pastures without a contemplation, nor behold the flocks, and herds, but say, This is the place, where there is no want of any thing which is in the earth, *Judg.* 18. 10. This is the Land which the Lord careth for, the eyes of the Lord are alwaies upon it, from the beginning of the year, to the end of the year, *Deut.* 11. 12. Our pastures are clothed with flocks, *Psal.* 65. 13. The Lord hath made us plenteous in goods, and in the fruit of our cattel, *Deut.* 28. 11. Our hills flow with milk, *Joel.* 3. 18. Our horn is iron, and our hooves brass, *Amos* 4. 13. Our Land is full of horses, and our Chariots are infinite, *Esa.* 2. 7. Our horses are swifter then the Leopards, and more fierce then the wolves of the evening, our horsemen are many, *Hab.* 1. 8. Our cattel are fed in large pastures, the oxen also, and the young asses that till the ground, eat clean Provender which is winnowed with the shovell and the fan, *Esa.* 28. 23, 24. We run in the bountiffulness of the Lord, for the wheat, and the wine, and the Oyl, and for the increase of the bullocks, and the sheep, *Jer.* 31. 12. Our bullock gendereth, and faileth not, our cow calveth, and casteth not her calfe. *Job* 21. 10. Upon our mountaines there do not come the fear of briars and thornies, but they are for the sending out of bullocks, and for the treading of sheep, *Esa.* 7. 25. God doth abundantly blesse our provision, *Psal.* 132. 12. The glory of Lebanon is given unto us, the beauty of Carmell and Sharon is amongst us, and we see the glory of the Lord, and the excellency of our God, *Esa.* 35. 2. Oh that we cannot see that which we daily behold with our eyes, or have not a mouth to confesse that which doth passe into our mouthes; that God doth cause his beasts to neigh, and low, and bleat in our eares, and yet that we cannot understand a Creator, that he doth send them by droves unto us, and yet that we do not perceive them presented to us by the hand of a benefactor, that we cannot discover the true owner of the herd, or find out Gods mark set upon his cattel: that we sit upon them, but know not who hath lent us the steed, or lay our burthens upon them, but consider not what friend hath given us the use of his beast, or cloth our selves with them, but apprehend not whose fleeces we wear upon our back, or feed upon them, but chew not between our teeth the kindness

*Leges Solonis bos tanta veneratio-  
nis erat, ut a-  
que capitale e-  
rat bovem, et  
hominem neca-  
re. Alex. ab  
Alex. J. 3. c. 11.*



ness of our nourishing God. No, they are our beasts, and our cattel, as if God had no propriety in them, or deserved from us no respect for this memorable gift: but oh, if we would not walk on foot, or bear our own loads, or be to seek for rayment and nourishment, let us lay to heart our Creature obligation, let cattel be valued by us, for they were highly esteemed by God, he would spare Nineveh for the cattel. And also cattel.

*Ut necessitate  
coactus semper  
necesse habeat  
Dominum re-  
quirere. Chryl.*

Secondly, This doth shew, That man is a stipendary; he is not perfect, he doth live much by supply, he is the best of the Creatures, but he is not a compleat Creature: No, to shew that he must depend upon God, he doth daily find that he hath use of the cattel: oh then, that Man cannot shake this empty vessel of his, nor see what a bare hand he doth carry about him, that if there came not in reliefe from abroad, he were a very destitute creature; he was born naked, that out of sense of his necessity, he might daily have recourse to his God; so soon as thou art out of thy bed, thou hadst need go to thy prayers; thy first words every morning should be a motion, a suit, *Lord help me, Lord succour me*; thou seemest to be an Housholder, a Land-holder, thou art but Gods Petitioner, Gods Alms-man; thy selfe-sufficiency is so little, that according to the proverb, as Hugo saith, *Thy ingenious want had need to search out all arts. Thou meetest with so many tempests in this world, that thou canst not avoid running under the tree. Thou canst not live in this world without dogs and cats.* The house doth need the shore, and man his Buttress. Why doth man passe out his dayes with feares, and tears, but that he is a Creature which is subject to many exigents, and that he doth carry the Beggers wallet at his back? Oh then, that thou dost stretch, and strout, as if thou wert the most accomplished Creature: no, the most indigent; this is apparent enough, if I take thee peeping into the world, or creeping out of the world, going into bed, or stepping out of bed; nay if I do but get thee to walk into thy pastures, or send thee to thy cattel, thou wouldest be a proprietary, thou art but a stipendary; *Will I eat Bulls flesh?* Hath God need of any Cattel? No, thou art the Cattel-eater, and Cattel-user, therefore he doth spare them for thee: Yea, it was not enough that he spared the persons, unless he spared the cattel. And also cattel is not beloved.

*Ingeniosa fa-  
mes omnes ex-  
cludit artes.  
Hugo in Didac.  
l. i.  
Qui in tempesta-  
te sunt ad arbo-  
rem confugiunt.  
Plut. in moral.  
Sine canibus,  
& retibus. Pin-  
dar.  
Auchora domus  
Terent. Cum  
metu, & metu.  
Bern.*

Thirdly, This doth shew, That man hath a right in the Creature; for why may not any man participate of that which God doth set apart for him? or spend that which God doth spare for him? I like not the *Tauans* and *Priscillianists*, which doe count Cattel unclean, nor the *Manichaeans*, which will not kill any beast, not a Kid, or the least

living Creature, because they thought they had a part of the life of God; nor *Tertullian*, who in his Treatise *Contra Physicos*, is too great a Montanist, holding according to the laws of his Religion a most rigorous abstinence from the use of cattel, pronouncing all others of a contrary opinion to him, Animales, Life-wasters, or Blood-spillers; strange shifts no doubt transplanted from the old Nurcery of the Heathens, for the *Barceans*, *Myrians*, and the Prophets of *Jupiter*; and the Priests of the Sun, held the selfe-same opinion. But to what end hath God made his Creatures, if man may not have his freedom in them? what should we bring them up onely for pleasure? or to feed our eyes with them, as it is said the antient Brittaines here did? no doubtlesse, since God hath taken away his leuitical restraint, and recalled his inhibition concerning forbidden Creatures, we may say with the blessed Apostle, Every Creature of God is good, and nothing ought to be refused, if it be received with thanksgiving, 1 Tim. 4. 4. A Church-constitution may out of Ecclesiasticall prudence, but not absolute necessity, forbid the use of such things. But otherwise the Creature is thine own, God hath delivered it up to thy free enjoyment, thou hast as great a right and tenure to it, as thou hast to breathe in the common ayre, or to walk by the light of heaven, which doth shine to all the world: It is true, thou must not abuse it, but thou hast an ordinate liberty in it; for if thou beest Gods Head-Tenant, and grand Lessee of all his Creatures, then the Cattell do come within thy demise; why maist not thou use them which God did spare: he did not spare them for himselfe, but for *Nineveh*, and for her he would spare not onely Persons, but Cattell. And also cattel.

Herod. l. 2.  
Strabo. lib. 7.  
Alex. ab Alex.  
l. 4. c. 17.

*Alcantarum  
voluptatis ea  
(a. Sabellic.  
6. Ennead. 6*

4. This serves to shew the Dignity of the Creature, for Cattle must needs have some excellency in them, when God would spare them; the Scripture doth not onely say, *That the Heavens declare the glory of God, and the firmament doth shew his handy-work*, but there the very *Leviathan*, and *Behemoth*, are brought forth to wonder at; what beast is there, but doth carry an impression of Gods greatnesse in it, it is above all the statues and monuments of the world; man cannot make one hair of his head white or black, much lesse then can he make one living creature: a living Creature then is a ray of the living God. Doth not even nature teach you? So, do not the Cattell even teach you? yes, these Creatures which are so beautifull, so numerous, so full of order, and vigor, sagacity, and service, are *Indices* to thee, of the wisdom, power, and allsufficiency of God Almighty, though they be not thy Canonically, yet they are a kind of Apocryphall Scripture unto thee, if *Pausanias*

Arist. l. 3. Po<sup>o</sup>

N n n

pain-

Plin.J.35.c.6: painted an horse of War, and *Nealces* an Asse drinking out of the River *Nilus*, and *Nicomachus* Cows with their dropping papps so lively, that people were astonished at the one, and verily believed the other, and were ready to have made an experiment of the third; then if painted Cattle do carry such affection, and delight with them, what should the living? thou art not fit to live amongst the Creatures, which do not know the worth of them; nor to have a sight of Gods workmanship, which do not ascribe honour to it. Wherefore hath God put an heart into thy bosom, but to admire glorious Objects? Wherefore hath God put a tongue into thy mouth, but to magnify that, which he doth present to thy eyes? not for thine own comfort then as before, but for the Creatures worth, and the Creatours perfection, passe thy judgement upon this Opifice, which doth call for thy approbation, and exaltation. Know therefore what it is for thee to stand in the Fairstead, or at the Pasture-gate of Cattle, there must needs be an high excellency of Cattle, when God would spare them; yea, when he would spare not only persons but Cattle. And also Cattle.

Fifthly, this doth serve to strengthen your Christian dependance upon God Almighty. Oh cast your care upon God Almighty, for he careth for you. He careth for you, for he careth for Cattle; Hee which feedeth the Ravens, will he not feed you? He that clotheth the grasse, will he not cloth you? He that spareth the Cattle, will he not spare you? Are ye not better then many sparrows? so, are not ye better then Herds, and flocks of Cattle? Oh that the eyes of all things wait upon the Lord, and that we that have the most knowledge of God have the least affiance in him, that if God do but exercise us a little, there is in us rather Desolation, then Consolation; yea, if the Heavens have been troublesom unto us for a while, we give over our selves as dead men. As *Domitian* when there had been eight months thunder at *Rome*, he was so distracted with it, that he cared not if the thunderbolt were in his sides, Let *Jupiter* now strike whom he will. Oh what a turbulent, and impatient people are we, in the time of adversity? As *Alcibiades* when he was called into question, and was wished to be of good comfort, for he had many Friends which would stand firmly to him, he like a dismayed man answered, that he would not trust his own Mother, for fear she should mistake the black stone for the white; so we when we are under triall, like appalled, and confounded men will trust none, no, not our own Father, lest he should mistake destruction for deliverance; tell the Israelites of a sustaining providence, when they are bitten with hunger; no, it is a delusion, for, Can God prepare a Table in the wilderness? tell

Inest nobis  
Eis desolatio,  
quam consolatio.  
Aug. ep. 121. ad  
proban.

Periat jam,  
quem voluit.  
Suet. in Domit

Plut.

tell the distrustfull Prince of *Samaria*, when an Asses head was sold for fourscore pieces of silver, and a cab of Doves dung for five pieces of silver, that in a short time a measure of fine flowre shal be sold for a shekel, and two measures of Barley for a shekel; no, it is a simple dream, for, *If the Lord should make windows in Heaven should this thing be?* 2 Kings 7. 2. So tell us of any hopes of redresse; when Gods heavy hand presseth us sore; no, these are but conceptions of lunatick braines, are these things possible? when shall these things be? they will never be: we have lost all our courage upon a defeat, and our faith in a dysaster; then we sob, and suspect, and fret, and murmure, and despond, and despair; as if God had never called his Son out of *Egypt*, nor led home his Captives again from the close Prison of *Babylon*. Art not thou of old, oh Lord our God, our holy one: Is the Lords hand shortned? Oh cast not away your confidence which hath great recompense of reward. Heb. 10. 35. Come out of this swoon therefore ye fainting creatures, breath again ye dying creatures; let blood appear in your pale cheeks, and speech be heard from your dumb lips; hope in the bottom of Dungeons; God can deliver you, if he will, though the Furnace were prepared seven times hotter then it was before; *If Mordecai be of the seed of the Jews thou shalt not prevail, if this thing be not of God it shall not stand.* God can send a terrour amongst the Midianites, he can put an hook into the nostrills of *Senacherib*; *The bush burnt with fire, and the bush was not consumed; the Keeper of Israel lieth, and neither doth slumber nor sleep.* Faithfull is he which hath promised, his promises are *Yea*, and *Amen*. The Lord can light your candle, the Lord can lighten your darknesse. Though the house of *Israel* be sifted like as *Corn* is sifted in a sieve, yet not the least grain shall fall upon the earth; Why should ye not trust in this little Sanctuary? why should ye give all for lost, when the eternall is your Refuge? Light is sown for the righteous, and gladnesse for the upright in heart. As the Shepheard taketh out of the mouth of the Lion two legs, or the piece of an ear; so shall the Children of *Israel* be taken out that dwell in *Samaria*, in the corner of a bed, and in *Damascus* in a Couch. Their Redeemer is strong, the Lord of Hosts is his name, he shall throughly plead their cause. God will have pittie upon his Saints, for he doth pity Beasts, he wil spare his Church, for he doth spare Cattle. And also Cattle.

Sixthly, this doth serve to exhort man to maintain his priority, for God doth first name the person, before he doth name the Cattle; Oh then, that that which is but put in the Additionall should exceed that which is placed in the Principall; thus the servant should be better then the Master, the living Creature then the regenerate Creature! that the greatest brightness



*Vestes non mu-  
tant bestia.  
Pliny.*

*Satis est pro-  
strasse Leoni.*

brightnesse should not be seen in him, which is the Image of Gods; or the greatest lustre should not be found in him, who is appointed to be made up amongst the Jewels! Oh it is shame, and scandall, when man is sent to the Creature to learn his duty, as, go to the Pismire, o thou sluggard. The Stork knoweth his appointed time, the Turtle, the Crane, and the Swallow observe the time of their coming, but my people know not the judgement of the Lord. The Ox knoweth his Owner, the Ass his Masters Crib; but Israel doth not know, my people doth not understand. Oh it is an heavy thing, when the glo-worm doth outshine the star, the scholler in the Primer is more learned then he in the high Form, when the Creature is more perfect then man? yet how often is it seen that the Beast doth get precedency of man; for the Beast doth not change his rayment, but man doth affect change of raiment; the Beast is satisfied with that which is necessary, but man though he hath a narrower mouth, yet he hath a larger appetite; the Beast doth follow his instinct, but man neither his principles, nor conscience; the Beast hath his particular excellency, the dog, the horse, the Elephant, the Unicorn have their severall properties, but man hath nothing in him that is singular, and supereminent; the Beast can endure hardship, but man no afflictions; the Beast can communicate one with another, and in their kind expresse their desires, as a great Philosopher said, he knew the parly of birds, and the speech of Beasts, but man is a reserved Creature, and unfociables the Beasts can pity one another, and help each other (as they are able) in distresse; but man is merciless, and unsympathising; the Beast is tractable, but man is stubborn; the Beasts can live peaceably in the same pasture, but not man in the same Country; the Beast is a thankfull Creature, but Man ungratefull; the Beast doth relent to him that doth yield, but man is inexorable; the Beast will not prey upon them of its own kind, not Lion upon Lion, or Tiger upon Tiger; but Man will devour his own neighbour, yea, his very brother. Oh then see how man hath lost his priority, hee may go to school to the meanest Creature, Man should teach Beasts, and Beasts may teach Man. Oh Man blush at this disparagement, and be dejected that the Beast which doth look downward should be more noble then thou which hast a face which doth behold the Heavens; and a soul little inferiour to the Angels; that Dens, and Caves, and Sides, and stalls should leave the Creature more perfect then thou art, which hast Schools, and Academies, and Councell-chambers, and Scriptures, Temples, and Sacraments. Oh therefore recover thy priviledge, regain thy prerogative; thou shouldst be Superiour to all Creature,

Creatures, for thou wert appointed to be Prince of all the Creatures; the beast is but sensible, thou art intelligent; the beast hath but a perishing nature, thou hast an immortal substance; the beast hath but thee, and its fellow Creatures to instruct him, but thou hast God, and his blessed Spirit to inspire thee; the beast doth tread in mire, and wallow in his own dung, but thou hast a laver, and the blood of a Redeemer to rinse thee; the beast is but appointed for this earth, but thou art designed for heaven; oh therefore live according to thy Creation, expresse thy self according to those purposes and decrees which God hath sealed with an intention to thine honour; thou art the prime and predominant Creature, therefore carry an excellency along with thee. Remember that here thou art a *Prior*, that God hath given thee the chiefe place, for God would first spare the Persons before the Cattle, the Cattle are but brought in, in the additionall, *And also catrel.*

Seventhly, This doth serve, *To elevate man to aspire after his high preferment*; here thou art but spared, and cattel spared for thee; but hast thou no greater degree of happinesse to attain unto? Yes, thou art not onely set forth to be an Heir of the Creatures, but to be a co-heir with Christ Jesus. *There is an inheritance reserved for thee in the heavens, an inheritance incorruptible & undefiled, which fadeth not away,* 1 Pet. 1. 4. Oh therefore look with a kind of neglect upon this present estate, for it is a kind of miserable life which we have here, onely common with beasts; therefore if thou dost know where thy durable riches, and thy better, and more enduring substance is laid, then where the treasure is, there let the heart be also. Let thy conversation be in heaven, set thy affections upon those things which are above. Let life everlasting have thee amongst her lovers: What are all these piteances and moyeties, to that far more excellent and eternall weight of glory? No, if we could consider, how many things, and how great are promised to us in heaven, all things here upon earth would seem contemptible unto us. Some comforts thou maist have here, but there what doth remaine, but that thou shouldst keep a solemn Jubilee? Oh then, that through these chinks of the flesh, some beames of that heavenly light could shine into thy soul, that with these dull ears thou couldst hear some distichs of those new songs which thou shalt sing with that celestiall Quire, that afar off thou couldst spy thy Crown, and get a glympse of that white Robe, and that thy heart were already in heaven, and thy Spirit conversing with the spirits of just men made perfect. Oh step beyond this world, oh be translated in spirit, press into the presence of thy Redeemer, and let thy soul serve above stairs, and stand like a pensioner in the presence

*miseram quam est hac vita, quæ cum bestiis est communis.* Anselm.

Aug. ep. 45. ad Ripar. & Paulinam.

*Si consideremus quæ, & qualia nobis promittuntur in cælis, viscerent omnia, quæ hic habentur in terris.*

Greg. *Quid restat nisi iubilare?* Aug. in Psal. 94.

*Quando dicit  
Beati vivere  
volo, bonam rem  
quæris, sed non  
hic. Aug. in 13  
Joh.*

tence Chamber, despise this dung, contemn this ash heap, sigh under this chayne, bewaile this wilderness. Thou wouldst have felicity, is this the situation of it? No, *when thou saist I would live happily, thou seekest for a good thing, but thou must not seek for it here.* Oh therefore let thy fervour to heaven be so ardent, that all that the earth can present unto thee, even Missuages, and Mannours, Debt-books and Free-deeds, Wardrobes and Ware-houses, chests of Treasure, or Cabinets of Jewels, Patents or Charters, furred Gowns, or chains of Gold, Portalls or Palaces, seem despicable to thee; though thou dost spend some time with blear-eyed *Leah*, yet never be contented till thou dost embrace the beautifull *Rachel*; though thou drinkest some draughts of the dilute wine at the beginning of the banquet, yet never be satisfied till thou dost get a taste of the miraculous wine, which will be brought in at the latter end of the feast; if thou couldst live never so happily in *Achills* Court, yet doe not fix there, but let thy desires be for thy Crown in *Jerusalem*; if thou couldst see Christ here transfigured upon mount *Tabour*, yet do not wish to build *Tabernacles* here, but let thy inward pantings be to enter into thy *Masters* joy & thy *Masters* glory, ever to be with the Lord, to enjoy the prize of the high-calling of God in Christ Jesus, and to follow the Lamb whithersoever he goeth: there thou shalt be a companion of Angels, whereas alas here thou art but a Lord of Beasts; there thou shalt have a communion with the Saints, whereas here thou dost but converse with Cattel, for, after the persons are spared, the greatest additionall that can be made, is the sparing of Cattel. And also Cattel.

Eightly, This doth serve to shew, *That we ought to express commiseration to Cattel*; for seeing God would spare them, why should not we? Yes, spare them 1. by respective usage; *The just man is mercifull to his beast, but the mercies of the wicked are cruell*; he is a beast which is barbarous to his beast; he is no better then a slave, which doth make the beast his slave; thou must neither feed it under the necessary allowance, nor work it beyond the strength; be neither too sparing of Provender, nor too extream in punishment; it is pittie but he should dwell in an Alms-house, which hath no purse for his beast; & that he should live under a Tyrant, that hath nothing but a whip for his beast, which pinch it till it faint, or lay burthens upon it till it sink; that because he is a Master, doth not care what penuriousnesse or severity he doth express to it. Where shall this dumb Creature be righted? God hath a Bar for this oppressed Creature, and the right beast, (even he savage Master) shall one day meet both with a pound, and a scourge. Secondly, Spare the Cattel by moderate use; for though man hath

hath a right to the Creature, yet no Imperty over it : he may participate of it, but not riot upon it ; he may enjoy it for his necessity and delight, but not for his excess and surfeit : no, those voluptuous Libertines, and insatiable gluttons, shall one day know what it is to tyrannize over the Creatures ; God is offended with *evill beasts, and slow-bellies, men given to the appetite, which have mind of nothing but eating lambs out of the flock, and calves out of the stall, Amos 6. 4.* that is, killing, and devouring : the cry of the Creatures shall one day bring in a sad arraignment at Gods Bar : *Dives that fared deliciously is in hell flames, and our Saviour doth denounce a curse to all his fellow Epicures, who be to you that are full.* If surfeiting cast our first parents out of Paradise, lost Esau his birth-right, hung up the chiefe Baker, beheaded John Baptist, and rent away Baltazars Kingdome, then it is a sinne not superficially to be regarded. He doth serve an ill Mistress which obeyes his appetite. He which desires Christ, and doth make him his nourishment, doth not care greatly of what precious meats he doth make his excrements. Take heed therefore thou dost not fall from thy Dresser into Hell, and that thy Cook-room doth not provide for thee a boyling Caldron below, that thy riotous banquets do not provide for thee ravenous hunger in another world ; as thou wouldest spare thy soul, spare the Cattel by moderate use. *gly, Spare the Cattel by avoiding mercilesse destruction.* Battels were never ordained against innocent Creatures. It is the height of outrage, to make a sport and pastime in the spoil of Cattel ; when men ruine Countries and Cattell, fire Cities and Cattel, as if Cattel were enemies, or they would wage Warre with unreasonable Beasts. Valiant Souldiers! doughty Champions ! yet how many of these horrid practises do we meet withall in Histories. *Phero*, because a womans urine could not cure his blind eyes, he fired the Town *Gleba rubra*, and destroyed all the Cattel. The King of *Siam* entring the Kingdom of *Pega*, not only burnt Corne, grasse, and fruits, but slew all the Cattel. *Alexander* in revenge of a wound, which he received before *Cyropolis*, he levelled the City to the ground, and made a miserable spoil of the Cattel. Well, these things may satisfie fury, but will they be acceptable to the just God? What, set up a Banner against Beasts? bid defiance to beasts? hew them in pieces, as if they were at deadly fowd with them? or consume them to ashes, as if they had broken the truce with him? No, shame to this barbarous rage, God would not have his Creatures thus butchered and burnt. Men should spare Cattel, because God would spare Cattel. *And also Cattel.* Should not I spare Nineveh that great City, whereby are more then

*Gula clausa para-  
disum, primoge-  
nituram vendi-  
dit, Suspendit  
pistorem, deca-  
levit Baptistam,  
ejecit Baltasa-  
rem. Inroc.  
de vilis. con-  
human. Mala  
Domina servi-  
tur gula. Amb.  
duelia & Jejun.  
Qui Christum  
desiderat & illo  
pane vescitur,  
non magnopere  
curat, quam de  
pretiosis cibis  
stercus confi-  
ciat. Jeron. ad  
Paul.*

*Vil. Max.*

*Dr. Heylin.*

*Q. Curtius.*

*six*



sixscore thousand persons, which cannot discern between their right hand, and their left hand: And also cattel?

### Much.

3. Now let us come to the considerable plenty, *Much*. From hence observe, That plenty of Cattels is an eminent blessing. Not onely when a man can nourish a Cow, and two young sheep, *Esa. 7. 21.* But when Jerusalem shall be inhabited as a Town without walls for the multitude of men, and cattle therein, *Zach. 2. 4.* For, for this end, did God bring them forth out of the Ark, that they might breed abundantly upon earth, and be fruitfull and multiply, *Gen. 8. 17.* That there might be some shepherd of a fair flock,

*Formosi pecoris  
custos. Virg.*

that the people may build their old walled places, and repair the desolations of many desolations, and strangers may stand and feed their flocks, *Esa. 61. 4, 5.* Their flocks, not their cullets. Moses doth mention this as a blessing to the Israelites, I know that ye have much cattel, *Deut. 3. 19.* Job to be set out as the great man of the East, it is said, That he had a stick of Cattle, 7000 sheep, 3000 Camels, five hundred yoke of Oxen, and five hundred she-Ases, *Job 1. 3.*

*Lata domus pos-  
sim campis ar-  
menta videmus.  
Virg. Æneid. 3.  
Circa sillicita  
pecorum custodia  
nostris Pastores  
tenuit vigilas  
per poscua lata  
Juvenal.*

Yea, Solomon had not onely Cattle, but a number above all that were in Jerusalem before him, *Eccles. 2. 7.* And indeed there is scarce any thing more excellent in the kind, then when we see joyfull herds of Oxen in the fields every where, when there are wakeful shepherds to keep numerous flocks. Petrus Gregorius, who doth describe the perfection of a City, doth think that Walles, Towers, Castles, Suburbs, Orchards, fair streets, Judgement-

*Forum venale,  
ut oves, anima-  
lia, & carnis  
vendant. Petrus  
Greg. l. 2. de  
rep. Aristot. l.  
7. Polit. c. 7.  
Plato. l. de rep.  
Theophrast.  
lib. de legibus,  
Suidas. l. 6. de  
legibus.*

seats, are not more necessary, then a forum venale, a Market-stead, where in abundance there may be sold, sheep, cattle, and flesh. So Aristotle, Plato, Theophrastus, Suidas, and all do conclude, So that God doth most aptly here set out the greatness of Nineveh, not onely by the vastness of her buildings, or the multitude of her inhabitants, but by the emphaticall expression of the numbers of her Cattel, that there were much cattle. And also much cattel.

### Application.

*Plus habet hic  
vita-  
Claud. de sene  
Veronensi.  
Vitam sufficien-  
tem, optabilem,  
& nullius rei  
indigam. A-  
rist. l. 1. Ethic.*

This list doth serve to shew unto you, The sweetness of a boundance, to have much in any thing, there is much favour, much felicity. Every man doth live; but he that enjoyeth this, hath the more of life in him: life in others is but a common breathing, but abundance doth afford the sufficient, desirable, and absolute life concerning nature; for then a man doth not up-

uphold a being onely, which every miserable wretch doth ; but he doth possesse all things which are requisite to the use of life. For though the life of a man doth not consist in the abundance which he doth possesse, yet the life of a man is much sweetened by such abundance ; seeing without estate no necessary thing can be almost performed. *Whosoever doth desire sufficiency, he doth not unlawfully wish for it : for it is a comfortable thing to find Gods blessings resting within the house, Ezech. 44. 10. The Crown of the wise is their riches, Prov. 14. 24. Riches are pawns of Gods favour, and he doth bestow them upon his truest Saints, and his dearest Church ; She shall mount upon the high places of the earth, and God will give her sheehers like gold. It is a priviledge of divine bounty, to have the blessing upon mount Gerizim, to have a people enjoy much. Oh then how infinitely are we bounden to God, that he hath given us not onely competency, but sufficiency ; not subsistence, but plenty, that we have royal dainties amongst us, Gen. 49. 20. That we are the green Vine, fat, and flourishing, that our height is as the height of Cedars, and our excellency doth mount up to the heavens ; that we are the head and not the tayl, above and not beneath ; that no people in every thing do exceed us in excellency, and variety of blessings : Is Israel a servant, or an home-born slave ? Jer. 2. 14. Have we no more then a bondmans portion ? yes, we are as it were the Isaac, the son of laughter, the Heire of our Fathers principall meares. Some Nations have conveniency, we satiety ; they have something, we have Much ; oh then that we look not upon our portion, that we consider not the preciousnesse and variety of Jewels which are bestowed upon us : Oh shall we be prosperous, and stupid ? the plentifull Land, and the unthankfull Land ? not see our own sun-shine ? walk up and down in this Paradise, and not observe the pleasant and fruitfull trees which God hath planted there for us ? What, be strangers in our own Country ? not know what a flourishing Island we are seated in ? it is pittie then that these eyes of ours should have sight any longer to behold this Nation ; or that these hands of ours should feel a new blessing put into them ; contempt of mercies, makes us unworthy of all future favours Oh therefore if we be great, let us take notice how beneficiall divine providence hath been unto us. Let us blest the bosome out of which we have received such infinite bounty, yea kisse the brest from which we have sucked so much sweet milk. *It becometh well the just to be thankful. And let us magnifie God according to the accent of his own high-speeched liberality ; let there be much praise, for there is amongst us much merchandize, much treasure, much cattel. And also much cattel.**

Secondly, this doth shew unto you, that Gods bounty in small things is conspicuous, for God here is affectionate, and compassionate to *Much Cattle*: There is the least of Gods mercies, Gen. 32. 10. and, the very least of these are comfortable, and considerable; for as it is said of *Asineus*, that famous Captain of the Jews, that he was small of stature, but great in spirit; so the smallest blessing is efficacious to our benefit. *Augustus Caesar* made much of one *Lucius* not two foot high, and shewed him for a spectacle at an high solemnity; *Manus Maximus*, and one *Tullius* not two Cubits high, were preserved by the Romans in little boxes to be seen; so the least grown mercies of God are worthy both of our preservation, and observation; oh then that we can look upon none but the choise Pictures in the Gallery, or smell none but the fragrant flowers in the Garden, that none but high mercies have any high respect from us. We can talk a little perhaps of Merchandise, Laws, Priviledges, and Ordinances, that these might have their liberty, and freedom; these same Superiour mercies may have some discourse from us, but wee have neither hearts, nor tongues concerning those things which we count inferior mercies, as wholsom air, seasonable weather, our daily bread, the fruitfulness of our grounds, or the increase of our Cattle; no, these things are too mean for our conference, or contemplation; but that is never small, which is enough; those mercies are never little which carry sufficient comfort; great Rivers may flow from a small spring, so rich benefits may come from contemned mercies. Little *David* took away the dread of a whole host; a little City preserved *Loth*; so undervalued favours may have infinite succour and support in them; those things are all of high price, which continue our being, and save our lives, that though we do not sing at the presence of them, yet we would weep at the want of them; Oh therefore, as our Saviour would not have the fragments to be lost, so let not us lose the broken pieces (as we may count them) of the rich banquet of divine favours; there is not a spangle of Gods Gown but it is pretious, not a pin in his building but it is usefull; not a little Starre which doth shine in the firmament of his providence but hath in it vertue, and influence. Oh therefore speak not only of high blessings, as much alliance, much honour, much gold; but passe not over the least blessing in silence, if it doth go no further then the stable, or the stall, that thou canst say *Much Cattle*, And also *Much Cattle*.

Thirdly, this doth shew that where there are *Much Cattle*, there should be *Much commiseration*. For what, will ye keep your Cattle

Joseph. l. 18.  
Ant. c. ult.

Ravil.  
Plinius. l. 7.  
c. 16.

Nunquam par-  
vum, quod satis  
est. Seneca. ep.  
102.  
Flumina magna  
vides parvis  
de fontibus or-  
ta. Ovid. l. 1.  
de remed.

Cattle onely to your selves? have ye never a Calf to kill for travellers, that come to your Tent-dores, as *Abraham* did? *Gen.* 18. 7. have ye not a few sheep to carry to *David*, and his hungerstarved Army, as *Abigail* did? *1 Sam.* 25? 18. have ye not a horse to set a wounded man upon, as the Samaritane did? *Luke* 10. 34. Doth God spare your Cattle? and do ye use them only for your own pomp, and voluptuousnesse? then it is pity that God should spare any thing for you, which will spare nothing for others: If God give you the fat and the sweet, ye should send part to them for whom nothing is provided; so, God gives you Cattle to relieve the necessities of them, which have no Cattle: not much Cattle, for much covetousnesse, or much state, or much luxury; but much Cattle, for much charity, and much compassion; or else ye are but Drovers, and Horseriders, or Kitchin-men, and not true House-keepers. *Job* did not eat his morsels alone, *Nehemiah* spread a Table for an hundred and fifty Jews, and slew his Oxen, and Sheep to feast them liberally. *Neh.* 17. 18. and it was *Dives* only, which kept the private house, and reserved his delicious fare for his own lips. *Luke* 16. 19. Bounty should be the fruit of abundance, and sympathy the stream which should flow from the spring of prosperity; If thou hast this worlds goods, and shuttest up thy bowels of compassion, how dwelleth the love of God in thee. If the Clouds be full they will poure out rain upon the Earth. Fulnesse should abound to rich liberality, yea, abundance is appointed to supply want. *2 Cor.* 8. 14. God hath not given thee a hand onely to lift it up to thine own mouth to feed thy self, but thou must stretch out thy hands to the poor. *Prov.* 31. 20. thine own sides must not only praise thee for a liberall person, but the loines of the miserable ought to blesse thee. Trees can sweat out their gums for others to catch, and rich men should their Almsdeeds for the poor to participate of; people should smell works of charity afar off from the houses of the wealthy, as they may at a great distance smell fragrant scents from a Garden of spices, the Sun doth warm all the world with beams, so should these greater lights all about them with bounty.

The Corn that thou keepest in thy Chambers, the Vermine may eat it, but that which thou throwest into these furrows will fructify to thy profit; thou wilt bring forth thy money readily to buy an horse, and why not thy bags to purchase Heaven. Heathens guild their dead Images, and we should these living Images of God Almighty. As they which are warned out of a Country, make up all their estate in ready money; so we which are summoned out of this world by death, should make up our estates in Almsdeeds. Oh it is an

*Prumena domi  
conclusa vermi-  
um esca. Chry-  
sost. S. 7. de P.  
Cum aurum das  
ut equum con-  
pares, animo  
non angustis;  
cum autem cor-  
ruptibilia expo-  
nis, ut regnum  
celorum acci-  
pias, lacry-  
mandum tibi  
putas. Basil  
Ser. 1. in d.  
ex-  
vit. vover,*



Vivuntia Dei  
simulachra ex-  
colere. Lactant.  
l. 6. c. 13. de ve-  
ro cultu.  
Omnem substan-  
tiam suam in  
pauitiam com-  
mutant. Ita fa-  
ciunt ad caelum  
vocati.

excellent thing, for dying men to carry with them the blessing of Orphanes, which have been brought up with them as with their Father. Job. 31. 19; and at their departure to present to God Almighty a Certificate subscribed with the hands of the poor that *Abrahams* true Children may enter into *Abrahams* bosoms; and that the Lambe may feed them; which have given Christ here meat when he was hungry, and drinke when he was thirsty; Oh then, why do ye not holpe the needy that they may carry newes to Heaven; how ye have relieved them? why do ye not dresse your Oxen and your Sheep for them; that they may send word to your best friends what Banquets ye have bestowed upon them for his sake; ye may make use of your Cattell your selves, but where there is much Cattle the distressed should get a taste out of your abundance.

They are strange persons which seem to be born to themselves, and to live to themselves; these are fit to dye in a Stable, or to breath out their last gaspe among their herds of Cattle, to have nothing but an Oxe or a Ramme for their ghostly Father; or to be buried in a Beasts skin for a winding-sheet. I esteeme thee no rich man, if I do not heare thou dost scatter abroad talents out of thy vast means. Thou which dost hoard up an estate for thine own secret ends, or dost lock it up onely for posterity, and the indigent get no sight of it; let the old Fox, and the young Cubs, if they will, talke of the warm burrough, that they are earthed together in; for my part I hold them to be but wretched Beggars. Should people lay their foundations here below? No, with *Gnodynur* King of India, (newly converted by St. Thomas) they should give over building a royal Palace by princely expenses, and go build a Palace for themselves in Heaven by Almsdeeds; they should not desire to have Troops of Horses attending upon them, whithersoever they go; but with *Henry* the 4th. Emperour of Germany, they should desire to have throngs of the poor waiting upon them in the streets, Fields, Tents, and Chambers; yea, they should so excell in works of Charity, till they get a surname by them, as *Joh. Patriarke* of Alexandria, was so abundantly liberall, that he was called, *Almoner*.

Oh how am I ashamed, that when I find amongst the Heathens so much Charity, as *Tullus Hostilius* would not take the rents of his Crown-land which his predecessours did, but divided them amongst the poor, and *Herod* the great, gave four-score thousand Cores of Corne at one time, and that *Ptolomee* K. of Egypt gave unto *Aratus* the Sicyonian upon one particular accident an hundred and fifty Talents to distribute amongst the poor; & the Noblemen of *Cimon* the Athenian carried out whole

Marulus.

Munster. in  
Colmog.

Metaphrastes  
in ejus vita.

Fulgos l. 3. c. 8.  
Joseph l. 15. c.  
12.  
Plut. in Arato.

Athen. l. 12. c.  
15.

Cuspinian.

whole sacks full of money to share amongst the distressed; and *Nerva*, who most princelike gave away far above an hundred thousand pieces of good money to sustaine poore Citizens: and that we have a company of Christians, whose eyes are sunk in their heads, for they hide their eyes from their own flesh, which have the twisting of the guts, for their bowels of compassion never work, they live only by the Creed or the first Table, they have not learned their duty to their neighbour, That they should love their neighbour as their selves. I doubt *Pater-noster* hath not come this good while into their lippes, because *Frater-noster* is such an eye-sore in their sight; they are good for nothing but to be Scavengers to carry away the dung of the City; they never open their purses, or unlock, except it be for a bargain, or a purchase: they have much Cattell, but not a beast for their neighbours; they had rather their herds should dye of a rot, then that they should be put to the charge of a banquet; that their silver and gold should be cankered, then that it should be kept bright by Alms-deeds; they are wealthy, but they send no Tokens to God Almighty, nor write any gratulatory Epistles to be delivered to him by the hands of his distressed Members; God hath filled every corner of their houses with abundance, but they distribute not a sackfull of silver, or a true talent of gold in their whole life-time; they believe in Christ, and the Heathens in Idols, but the Idol can make the more moral, the more charitable man. *It is as hard for a Camel to go through the eye of a Needle, as for a rich man to enter into the kingdom of heaven: Gold is their hope, and therefore they will not weaken their confidence by diminishing their estates by Alms-deeds, their eyes cannot be satisfied with riches, and they will not abate the desire of their eyes for a soules satisfaction; they seek great things to their selves, and they will not lose their great designs for the name of Worthies, or the title of Benefactors: no, they have much Cattell, and they will keep up the honour of the pasture, rather then expect that the blessing of charity should encrease the gendring. But oh, why hath God trusted you with such plentiful Estates, that he should not call any thing back againe when he hath use of it? Was the Lease sealed onely to your selves? no, read it over advisedly, and ye shall find that the poor were joynt Tenants with you; oh therefore deal justly with them, which have a proper interest with you, least God bring a *foris factum*, a plain forfeiture against you, & take home all again into his own hands; ye deserve no more then your brethren, why then will ye keep the entire possession to your selves, and not pay the out-*

Q q q q

rents?

rents; therefore look to your conditions, observe Articles; for bounties sake, neglect not works of charity; for the sake of providence, be strict in Alms-deeds; when Gods Receivers come, send them not away empty; when he doth make demand by his authorized Officers, pay what he hath coveted with you for. Know that he hath been willing to promote you, that ye might be willing to communicate, and that he hath made you rich, that ye might be rich in good works; therefore conclude, that charity is requisite, where welfare is eminent, and that there must be much commiseration, where there are much cattel. And also much cattel.

*Grande patrimonium templis grandis. Cyp.*

Fourthly, This serves to exhort you, To be very circumspect in the ordering of a great estate: for where there are much cattel, there is much danger. A great patrimony is a great temptation. The desire of money is the root of all evill, they which would be rich fall into snares, and into divers foolish and noysome lusts, which drown men in perdition and destruction. Those same covetous practises, 2 Pet. 2. 14. are usually the hazards of conscience, and the precipices

*Nil laboriosius, quam terrenis desideriis assuare. Bern.*

of the soul. There is nothing more troublesome then the surges of earthly desires: Here are much cattel in this City, are all rightly ordered? No, whereas thou shouldst have a scape Goat to take away the finnes of the Congregation, or a Lambe to send to the Ruler of the people, *Esa. 16. 1.* or a Colt to lend to the Saviour, to ride with triumph into Jerusalem, thou maist have a Kid to send to thy Harlot as *Judah* had, *Gen. 38. 17.* or thou maist have Cattel to offer sacrifices to an Idoll, as *Aaron* and the *Israelites* had, *Exod. 32.* or thou maist ride post upon some creature, to carry the Letters of the High priest to persecute the Church, as *Saul* did, *Act. 9.* or thou maist saddle an Ass, (after all thy wretched counsailes have been unsuccessful) to speed home, and hang thy selfe, as it happened to *Achitophel*, *2 Sam. 17.* or thou maist kill a beast to see the liver, that thou maist consult about thy damned witch-craft, as it is recorded of the King of *Babylon*, *Ezech. 21. 21.* Oh where there are much Cattel, there may be many abuses; plentifull fortunes are prone and liable to infinite disorders; they which are inclosed in their own fat, are too dark-sighted in heavenly things, the pampered steed will not travell well in Gods service. They which are fat and shining, are apt to kick with the heel against God Almighty. He which doth not know how to be moderated in his affections, is like a man tressed up and down with horses. Oh the black spots which are in rich mens faces! how doth the Devill set up his standard upon his lofty hill? yea, these are the flowre of his Army with which he fights his main battails: If there be a *Nimrod*, he can send him

*Qui moderari nescit cupiditatibus, is quasi equis raptus indomitis volutur. Amb. l. de Virg.*

on hunting with fury; if there be a *Pharaoh*, he can set him to employ task-masters, that shall make the people whom he did spight, to sigh under heavy burthens: If there be an *Achab*, he can make him sick unto death, till he hath gotten *Naboths* Vineyard, and to make no conscience to kill the owner, that he may snatch the Vineyard key out of his dead hand; if there be an *Asalon*, he can lure him to pluck the Crown from his Fathers head, and to commit the most detestable sin which ever the Sun beheld, even to lye with his Fathers Concubines in the sight of all Israel; if there be an *Ahaz*, he can make him restless till he hath corrupted Religion, even set up an Idolatrous Altar by the Altar of the Lord; if there be a *Balibazar*, he can provoke him to quaff in the Bowls of the Sanctuary; if there be an *Herod*, he can entice him to perjure himselfe, and at a strumpets motion, to strike off the head of *John Baptist* that famous Prophet, whom not long before he heard with reverence. Oh what will not wealth attempt? what prodigious courses are not rich men subject to? it is an hard thing to abound in meanes, and to have a pure conscience; humility, justice, chastity, patience, profession, zeal, integrity, constancy, are all here jeopardied. Who have gored the Nation more then these fat Bulls of *Bashan*? who have stung the Church more then these huge Scorpions? Oh, mighty men fear no Lawes, dread no Pulpits; the most unnatural things do not daunt them, the most odious things do not shame them; to secure their selves, and to satisfie their selves, they will pollute the earth, and blaspheme the heavens; they have much cattle, and they will dispose of them as they think fitting. Hath not wealth made this City insolent? and abundance made it trespass with a defiance; he that had had but one Lambe, or single Kid, or an onely horse, would have been more carefull how the Cattel should have been employed; but here have been much Cattel, and the surfeit of meanes have brought all manner of diseases upon the people; immoderate wealth hath made them even lawlesse, and shamelesse. Some of the Cattel have been bestowed in gifts, and have all been dedicated to honourable ends? No, think I beseech you of your first presents. Some Cattel have been spent in entertainments, and have ye had none but noble guests at your Table? No, consider what sports, ye have had in your Feasts. Some Cattle have travelled for it, and have there none but good Riders backed the beasts? No, I doubt *Zidkijah* hath rode upon one Praunser to hearten on *Ahab* to fight against *Ramoth Gilead*; and that *Balam* hath rode upon a second, to curse the people of God; and that *Achan* hath rode



rode upon a third to catch the Babylonish Garment, and the golden Wedge, and *Jehu* hath rode upon a fourth to knock down the Altars of *Raal*, and to keep up *Jeroboams* golden Calves; and *Haman* hath rode upon a fifth to get a cruel decree sealed to put all the Jews to death. Perhaps he in Heaven would not suffer every design to take place, but there have been some fruitlesse journies; yet there hath been old riding for it. Thus ye see how wealth may transport men, excesse of means may carry along with it excesse of guilt; Much Cattle, much Sin. Oh therefore know how exorbitancy is incident to prosperity! if the hand hath gotten much, it is apt to lavish out treasure to horrid drifts; if people be lusty and strong, they are prone to be Champions to any manner of execrable contrivements; these flies come out by swarms in warm weather, these corruptions break out frequently in full bodies; it is a rare thing to see a fluency of renew sanctified with a crucified heart; therefore stop thine ears against these charmers, or else thou wilt be seduced: Watch warily against these püssant and vigilant Philistines, or else if thou wert as strong as *Sampson* thou wilt be bound, and have thy eyes plucked out. Not many mighty, not many noble: when *Uzziah* was strong, his heart was lifted up to his destruction. 2 Chron. 26. 16. there is a suspicion of disorder, because there is such a powerfull temptation; there is a jealousy of error because there are Much Cattle, And also much Cattle.

5. This doth serve to excite all people to forbear from injury where cruelty may cause great detriment; for would God spare *Nineveh*, because there was Much Cattle, and would many men the rather be meddling with *Nineveh* because there are much Cattle? I know the *Cormorant*, and *bittern* do love to be lodging in the upper lintels. Zeph. 2. 14. and the ravenous Beasts delight to be grasing in good pastures. Ezech. 34. 18. Fishes, Jer. 16. 16. would be fishing in stored pond, and Fanners, Jer. 51. 2. would be fanning in full floares. There is much spight born against those places where there is much booty, and much spoyl. The humour of the age is to be thrusting their hands into heaps, and to carry away rich plunder, To leave a Land which is as *Eden* before them like the *Wildernesse*. Joel 2. 3. and to find out as a nest, the riches of people, and to gather places clean as one gathereth eggs, that are left. Esa. 10. 16. that as *Lucullus* when he took *Tigranocerta*, he carried away eight thousand Talents of stamped Coyn, and as *Belisarius* when he overcame *Gilimer* the *Vandal*, he carried away from *Tricarvanum* in *Africk* such infinite sums of mony, that such heaps of treasure were never before seen at one time; and *Pompey* from his Conquest in *Asia* brought

Plut. in Lucullo.

Sigion. l. 17. Imp.

Occident.

brought home fush tables of pure Pearl, Moons of gold, and Cups of Myrrh, and a closet of exact gemme, and a four-square Mountain set with Harts, Lions, huge apples, and a large Vine all of gold, and the rare statues of Mars, Minerva, and Apollo of the same Metall. So these would be fingering of the like preyes, and enriching their selves with the like riflings. But is rapine a just possession? No, the quarrell had need be very just, or else the depredation is utterly unlawful: the power of the sword is not alwaies a justifiable Judge; it may bring in conquest, but not alwaies right to direption, and sacking; therefore Q. Fabius would not suffer his soldiers to meddle with the goods of the Citisens, saying, It is enough that we have subdued them, let us leave the Gods offered to these Tarentines. Aristides at the great Victory which was gotten over the Persians at Marothon, though there was plenty of silver and gold found; yet he himselfe would not touch any thing, neither would he suffer his soldiers. Probus Augustus in the many Conquests which he won, took nothing but Darts and Arms. Charles the fifth at the famous Battle of Pavy, would suffer no spoyl, but that which the greedy soldier desired, he inhibited. Howsoever, for men of the same religion in my opinion it is a sad thing, that if batels be fought, that victory should not satisfy them, but they should carry the vanquished to Dungeons, and make a generall stripping amongst them I find the contrary in Scripture, for when Pekah King of Israel had conquered Ahaz King of Judah, and had of all sorts taken two hundred thousand Captives, and much spoyl, and carried them to Samaria; the Prophet came unto him, and sharply reprehended him for it, saying, Because the Lord your God was wroth with Judah, he hath delivered them into your hand, and ye have slain them in a rage which reacheth up to Heaven: and now ye purpose to keep under the Children of Judah, and Jerusalem as servants and handmaids unto you: but are not ye such that sins are with you before the Lord your God? Now therefore hear me and deliver the Captives again, which ye have taken prisoners of your brethren, for the fierce wrath of the Lord is toward you: wherefore certain of the chief of the Children of Ephraim stood up against them, which came from the war. And said, Bring not in the Captives hither, for this shal be a sin upon us against the Lord, ye intend to add more to our sins, & to our trespass, though our trespass be great, & the fierce wrath of God is against Israel: So the Army left the Captives, and the spoyl before the Princes, and all the Congregation; and the men which were named by name rose up, and took the Prisoners, and with the spoyl clothed all that were naked amongst them, and arrayed and shod them and gave them meat, and gave them drink, and anointed them, & carried all that were feeble of them upon Asses, and brought them to Jericho, the City of Palmtrees to their brethren, so they returned to Sa-

Plin. l. 37. c. 2.

Plut. in Fabio.

Nec ipse concupivit attingere, nec alium permisi. Plut. in Arist. Plut. de liberal. c. 11.

Quae alii avidè raperent spolia, lege vetarentur. Jovius in piscario. l. 6.

*maria.* 2 Chron. 28. ch. from the 9. ver. to the end of the 15. According to this famous Precedent, use favour, and tender-  
 nesse to all them of your own Family (as it were) and Faith,  
 of your own Region, and Religion; and though they may fall  
 under your subduing hand, yet let them not fall under your  
 spoyling hand: Though one brother may fall out with ano-  
 ther, and there may be trying of Masteries, yet not binding of  
 hands, and carrying him away Slave; or picking his pockets,  
 & leaving him Beggar, I see it in practise, but I find it not in  
 Scripture; for this were not to defend a right, but to destroy  
 an interest; and not to fight for conscience, or conquest, but  
 covetousnesse, and couzenage; oh it is an heavy thing to van-  
 quish, and undo, to subdue, and subvert: to make an absolute  
 wast in a day, nay, an utter ruine in an hour, no, thou shouldst  
 shew more equity, because thy brother had once ability; and  
 expresse more compassion, because there was once *Much Cattle.*  
*And also much Cattle.*

— Habent me-  
 morabile quod  
 fit. Catullus.

Thus beloved have I shewn you many things concerning a  
 City, Infants, and Cattle (perhaps such things, as ye have  
 not heard of) sure I am *there is never an one of these, but have  
 some memorable thing in them.* If the stone called *Cappotes* where-  
 upon *Orestes* sat, when he was recovered of his madnesse was  
 thought fit to be laid up to posterity, then how ought this  
 place to have an everlasting Record, where so many things of  
 price were freed from impending ruine. *Nineveh* was famous;  
 what should I do, in conclusion, but look about for the City? I  
 cannot find the same City, but shall I not the like? *Nineveh* is  
 fallen, but can it not elsewhere arise out of the ashes? such a  
 City I would look upon, and may not mine eye be thus bless-  
 ed? Oh that I should lose the City for want of due search, or  
 that this City of yours should lose it self for want of a proper  
 duty. Can ye not change the name of your City? yes, as  
*Strasburgh* was once called *Silberthal*, but being made the Ex-  
 chequer to receive the Roman tribute it was named *Argen-  
 tina*: So cannot ye for that observable accident in my Text,  
 (*Repentance*) part with your own name, and be contented to  
 be called *Nineveh*? Is it impossible to make you such a City?  
 what doth hinder? give me but your affections, set but  
 your hearts to the worke, and the City is raised in  
 instant; change but your consciences, and ye shall pre-  
 sently change your name. Oh *Argentina*, oh *Nineveh*; when  
 shall I see thee? why should I not forthwith see thee? If ye  
 love a *Sermon*, if ye love your selves, if ye love safety, ye ought  
 to do this; for it is not *this great City* of yours, not the multi-  
 tude of your *Persons*, not the plenty of your *Cattle*, which will  
 make you happy, unless *Nineveh* doth enclose all these, I  
 mean

*Liber de Duci-  
 bus Bavaria.*

mean unlesse Repentance doth give you title, and testimony, safeguard, and security. Have *Ninevehs* Target, and fear no darts, have *Ninevehs* Propitiatory, and fear no avenging God. The Altar of *Habicus* defended all that fled to it, and so would such a Thyislastery raised up in your City. Will ye then alter your Name? change your lives? prepare such a Mercy-seat for God to appear upon within your walls? Oh that ye can think of *Nineveh*, and not be ashamed of your selves. *Nineveh* was Heathenish, ye are Christian; *Nineveh* had but one Prophet, ye have had many; *Nineveh* had, but the cry of one day, or a few daies; ye have had the cries of many years; yet when will ye match *Nineveh* in attention, submission, ashes; sackcloth, fasting, prayer, and reformation? *Lucius Sylla* an old Dictatour blushed to see *Cn. Pompey* a young man to triumph before him; So may not ye account it an high disparagement to you, to see *Nineveh* but newly entred into religion (a very *Tyro*) to ride in the Triumphant Chariot before you, which are grown gray headed under professions ye would be spared, but when will ye seek God with *Ninevehs* penitent heart? Oh let judgement I beseech you as much afflict you, and affright you; remorse as much humble you, and change you, as they did *Nineveh*; that as *Plato* for resembling his Master was called *Socrates junior*; So ye, for resembling this City may be called *Nineveh the younger*; If your peril be as great, let your prevention be equal, else in coming short in the pacification, ye will come short in the preservation. For can God and ye tread the same ground, if ye walk by his sides as enemies? No, if ye run away from God by disobedience, he will pluck you off, though ye were as the signet upon his right hand. Where is *Capernaum*, which was lifted up to heaven in privileges? Where are the seven golden Candlesticks? Oh talk not of your Temples, and Lectures, your Protestations and Speculations, your pure looks, and pure language, there is nothing will save you but humiliation and sanctification. We have had personating men a long time amongst us; but when shall we have the true penitent men? *Alexander Seuerus*, did cut asunder the sinewes of a mans hand, which did present to him the false brief of a Case, and do not we feare to be punished for offering to God a counterfeit repentance? Oh ye which do humble your looks, and not your hearts; which do make many new faces, and yet live in your old sinnes; may ye not be surpris'd in your dissimulation? perish in your hypocrisy? Oh that the Gospell revealed, doth not teach you more sincerity; that judgement denounced, doth not quicken you to more integrity? Will ye dissemble to the last, and jeopard the

Pollux.

Plut.

Laert.



--tremuit seculi  
sub voce tonan-  
tis. Lucan.  
l. 5. Pharisal.

the ruine of a whole City in your out-side cleannings? How farre can ye imagine, that ye are off from the collisions of justice? every corner of your City doth seem to tremble under the voyce of a threatning God. Oh your sinnes do cry, and vengeance is awakned with the noyse of them, the heavens are offended with you, and the earth doth seem to rise up in tumults amongst you; your courses have been such, that most do defy you, and few do pittie you; there are many which do wish your destruction, and are sorry that they cannot make you the miserable of the earth; they consult sad things concerning you, yea conspire against you night and day; their braines doe work, their hearts do boyle, their mouthes do foam, and they would willingly be stretching out their hands to shake you, and shiver you; ye have enemies within your City, ye have enemies in your own consciences; your sinnes do threaten more calamities to you, then all the inveterate and implacable adversaries which ye have upon earth. How can ye oppose such irresistible forces? no, though ye had guards of Giants, and every common Souldier were an *Alkilenob*, (the head of whose spear weighd three hundred shekels of brasse) yet your sinnes will beat you down before your enemies. Oh stand up in your own defence, open the right Arsenall; *Have the armour of righteousnessse on the right hand, and on the left*; use *Ninevehs* weapons to fight this battel vanquish all your sinnes by crying lowder for mercy, then they do for ruine; escape vengeance by flying from your provocations, before indignation hath attached you; your City is threatned, take heed ye do not sleep out the hour of your security. Presumption may subvert, let contrition deliver you: the time may be short, the work is great, the danger is apparent, the misery will be unspeakable; lay aside, neglect, awaken from torpulence, pluck down your haughtinesse, surcease from obstinacy: your City walls do shake, let your hearts shake; your buildings are loose upon the foundation, groundsell them better by mortification: all your goods are ready to be sacrificed to vengeance, bring forth your sin-offering before the sparks have taken fire: if there be in you any listning to a warning, credence of threatning, obedience to counsaile, foresight of danger, sting of guilt, or obligation of duty: pittie the City, and petition for the City, shed lakes of teares to obtaine the peace of the City, kill droves of sins to procure the safety of the City; wear sackcloth least ye do go naked; fast least ye do starve; sit upon the ash-heap, least ye be brought to an ash-heap; creep upon your knees, least ye do creep into corners, shut up your selves into  
your

your closets, least ye be shut into dungeons; fly to heaven, least ye do fly out of the Land; confesse your sinnes, least justice do read the Bill to your faces; condemn your selves, least ye be sentenced without reprieve; look upon your errors with passions, be humbled with conflicts, repent with agonies, appease with fire, reconcile with ropes, weep with torrents, pray with shrieks, cleanse with nitre, attend at the Court of Audience, lay it out at Gods judgement seat, wash in Jordan, till the le prosie be departed, wrestle with the Angel, till ye have obtained the blessing; Leave not one grievance in heaven to prosecute you, not one injury upon earth to accurse you; be perfectly renewed, that ye may be perfectly secured. Thus, if I can now leave you with bleeding hearts, sobbing breasts, suppliant tongues, abased bodies, frayed souls, purified consciences, and rinsed conversations; ye are *Nineveh*, and your City may yet prosper. For ye see how God pleaded out his case for *Nineveh*, and freed his Glyent, the City was humbled and preserved, repentance prevented her over-throw; not a man was smitten, though there were multitudes of *Persons*; not a beast was destroyed, though there were much cattle. Go, and do thou likewise; do likewise, and enjoy likewise. Oh that I could be such a *Jonah* to you! that I could cry out, such a City! that I could make you thus to believe God, and serve God; your humiliation should free you from all horrors, your dejection from all dangers, your devotion and reformation from all exigents; your walles should not be battered, your Bulwarks not demolished, your Palaces should not be laid wast, your Temples should not be shut up, your shops should not be rifled, your persons should not be massacred, nor your Cattle slaughtered; but your Liberties, your Lives, your Goods, your Royalties, your Ordinances, your Oracles, your holy Altars, holy Priests, holy Vessels, holy Shew-bread, holy Incense, and Holy of Holies; even all your spiritual prerogatives, and Church-priviledges, should be ratified to you upon earth, ye should continue a safe people, and flourishing City; yea, after ye had served God in his Church, ye should serve him in his Temple; he should translate you from this City, to the City of the new Jerusalem, that after ye had enjoyed all the preferments of the materiall, or mysticall City, ye might have the joyes and pleasures of the glorious City, even the prize of the high calling of God in Christ Jesus. Which that ye may have, the Lord grant for his mercies sake. Amen.

FINIS.

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Courteous Reader, I intreat thee, that, before thou  
dost peruse the Sermons, thou wouldst first amend the  
*Errata.* Other literall, and casuall errors, I must  
leave to thy own judgement to Correct.

**P**AGE 37. for, as Magisteriall Gods r. as Magisteriall as Gods p. 57. for, turnmagainst  
Jacob r. burn against Jacob p. 69. for filled up r. filed up. p. 81. for imaginating r.  
immaginating. p. 86. for serve together r. sette together. p. 98. for Essences r. Essenes.  
p. 105. for beautifull vision r. beatificall. p. 151. for, fake the Nation. r. fist the Nati-  
on. p. 179. for, Interceptours r. Interpreters. p. 209. for, Pyles r. Pyles. p. 259. for,  
ascement r. Casement. p. 267. for, labours r. labourst. p. 307. for except r. expect. p.  
308. for, alteration r. altercation. p. 311. for, bowltick r. bowletick. p. 312. for, fill r.  
skill.

